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CALVINIST-CONTACT

CHRISTIAN WEEKLY

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VARIA

Prinses Beatrix verwacht een baby

De regerings-voorlichtingsdienst in Den Haag heeft bekend gemaakt, dat Prinses Beatrix en Prins Claus in september a.s. een baby verwachten. Dit zal dus hun tweede kind zijn. Prins Willem Alexander zal op 27 april a.s. een jaar oud zijn.

Prinses Beatrix, die thans 30 jaar oud is, trouwde met Prins Claus op 10 maart 1966.

Haar gezondheidstoestand schijnt niets te wensen over te laten. Nederland wacht dus met blijde spanning op hetgeen in september gebeuren gaat.

Waarschijnlijk zullen dit dus twee geboorten worden in de Koninklijke Familie. Prinses Margriet verwacht haar eerste kind over enkele weken.

★

Landsbelang ging voor

Een minister van financiën heeft geen gemakkelijk leven. Dit heeft de federale minister van financiën, Hon. Mitchel Sharp, gedurende de laatste maanden aan den lijve ondervonden.

Het begon toen zijn wetsvoorstel om een toeslag van 5% op de inkomstenbelasting te heffen, door de Kamer niet werd aanvaard, waardoor de regering bijna ten val werd gebracht. Daarna werd voornamelijk door de aanhoudende jacht op het goud de aanval op de Canadese dollar bijna ondragelijk. Wat moest minister Sharp doen? Hij stond voor een moeilijke keus. Hij had namelijk eveneens te kennen gegeven, dat hij zou mededingen naar het leiderschap van de Liberal Party, ter opvolging van Minister President Pearson. Dit betekende, dat hij het pad op moest om de mensen ervan te overtuigen, dat de beste keus voor een leider Mitchel Sharp was. *En* hij moest aan zijn budget werken en maatregelen nemen om de dollar veilig te stellen. Het eerste was zijn eigen belang, het tweede landsbelang. Inmiddels werden de andere kandidaten voor het leiderschap niet gehinderd door dergelijke hinderpalen; zij konden onbelemmerd het land doortrekken.

Dit moet wel een moeilijke beslissing voor minister Sharp geweest zijn.

Het moet tot zijn eer gezegd worden, dat hij voor het landsbelang gekozen heeft. Hij nam een vliegtuig naar Washington en verkreeg daar volledige medewerking van de Verenigde Staten, waardoor de Canadese dollar aanmerkelijke versterking ontving. Toen deze overeenkomst gesloten was, ging hij terug en werkte aan zijn budget. In plaats van de eerder voorgestelde 5% toeslag, kwam hij nu met een toeslag van 3%, terwijl hij tevens de ondernemingen aan de toeslag wilde onderwerpen. (Voorheen was het alleen een toeslag op de persoonlijke inkomstenbelasting.) En deze nieuwe regeling is door de Kamer aanvaard. Het opmerkelijke hierbij is, dat de nieuwe regeling $40 miljoen meer voor de schatkist opbrengt dan het oorspronkelijke plan.

Nu dit klaar is, kan minister Sharp zich bij zijn medekandidaten voegen en reclame voor zichzelf maken. Hij heeft natuurlijk een achterstand in te halen, want de andere kandidaten waren al een poos bezig, zonder dat Mr. Sharp iets kon doen. Maar het feit, dat hij het landsbelang heeft laten prevaleren, zal niet onopgemerkt blijven en kan wel eens een "boost" zijn, die de andere kandidaten missen.

★

Spanningen in Egypte

De laatste tijd doen er zich in Egypte herhaaldelijk onlusten voor. Oproerige studenten demonstreren in Caïro. Zij becritiseerden onlangs de Arabische Socialistische Unie, die nu reeds gedurende 16 jaar als enige politieke organisatie de lakens uitdeelt. De studenten eisen dat in plaats van één partij meerdere partijen zullen worden ingeschakeld bij de regering van het land. Bovendien wensen de studenten dat de militaire regeringspersonen ruimte zullen maken voor civiele regeringspersonen.

De studenten leveren eveneens critiek op Nasser's buitenlandse politiek. Het schijnt dat Nasser de laatste tijd weer contact wil opnemen met Amerika. Bovendien was er reeds sprake van onderhandelingen betreffende Cyprus, maar de studenten zijn hierover slecht te spreken. Vandaar dat Nasser zijn houding ter wille van de oproerige studenten heeft moeten wijzigen. Hij heeft zijn redevoeringen nu weer gepeperd met zwaar geschut tegen het imperialistische Amerika.

Nu Israël opnieuw schermutselt met Jordanië, zal Nasser helemaal op zijn tellen moeten letten. Men verwacht dan ook, dat er veranderingen in de Unie zullen plaats hebben. Waarschijnlijk zal het hoofd, Ali Sadny, worden vervangen.

Of de interne wrijvingen in Egypte de positie van Nasser hebben verzwakt is momenteel nog moeilijk te zeggen. Door de aanhoudende strijd in Vietnam komt het Midden Oosten op de achtergrond, maar inmiddels zijn de problemen daar nog lang niet opgelost.

★

Spaanse advocaten bieden hulp

Franco heeft nog steeds zijn handen vol met oproerige onderdanen—studenten, arbeiders en geestelijken. Elk jaar verschijnt een groot aantal voor het Gerechtshof in Madrid. De meesten worden beschuldigd van het houden van geheime vergaderingen, openbare demonstraties en het verspreiden van lasterlijk propaganda-materiaal. Gelukkig zijn er zeven advocaten die zich vrijwillig hebben opgegeven om de aangeklaagden te verdedigen.

Ieder heeft zijn eigen groep, want onder de 'zondaren' bevinden zich communisten, socialisten en monarchisten. Eén van de advocaten, Mariano Robies Romero-Robleda, die vroeger bij de luchtmacht heeft gediend en voor zijn verdiensten is benoemd tot ridder van een militaire orde, en die nu leider is van de socialistische oppositiepartij, verdedigt uit principe geen communisten of monarchisten. Die moeten hulp bij een van de andere advocaten zoeken. In 1966 moesten de advocaten in 480 gevallen de beklaagden ter zijde staan, terwijl het aantal in 1967 opliep tot 693. Ook dit jaar verwachten de Spaanse advocaten een groot aantal beklaagden die hulp zoeken.

Beelden van en uit NEDERLAND

SPIJKERS IN HET ZAND SLAAN?

"Pak de grote hazen als u kunt, maar laat de kleintjes lopen," aldus het Eerste Kamerlid en oud-minister van Binnenlandse Zaken, prof. mr. P. J. Verdam bij de behandeling van de begroting van Justitie in de Senaat. 't Ging over de al of niet vervolging van mensen, die een bevriend staatshoofd beledigen. Prof. Delfgauw (van huis uit Rooms, maar nu zo rood als een kraal) had geschreven, dat President Johnson volgens de opvattingen van het Neurenberger tribunaal, dat de nationaal-socialistische kopstukken in Duitsland had berecht, een oorlogsmisdadiger was. Hij werd daarvoor niet strafrechtelijk vervolgd. Studenten en andere jonge demonstranten die het zelfde opschrift op spandoeken meedroegen, wel. Bij velen gaf dit het onaangenaam gevoel: de justitie is niet consekwent, trekt niet één lijn.

Minister Polak verdedigde op formele gronden deze houding, die echter weinig bijval vond. Toen zei prof. Verdam: pak de grote hazen!

Het zou geen kwaad kunnen als de Regering op dit gebied wat resoluter optrad. Tegenstand tegen de Amerikaanse Vietnam-politiek behoeft niet in te houden schelden en beledigingen aan het adres van een staatshoofd van een land, dat zijn zonen offert ter verdediging van de vrijheid van een land tegen communistische agressie. Het is in ons land als overal elders, eenzijdige critiek en agitatie.

Wel zeer onsmakelijk was een adres van voornamelijk Amsterdammers, waaronder verscheidene namen van Gereformeerde predikanten! die de scheldwoorden herhaalden en om vervolging vroegen. Net een troep kwajongens.

't Is beangstigend de communistische infectie te zien werken in alle kringen. Rusland, dat het vuurtje blijft stoken, de wapens aan de Vietcong levert en Noord-Vietnam aanport geen onderhandelingen aan te gaan noemt men niet. Het uitmoorden van dorpen door de Vietcong negeert men, evenals trouwens het afslachten van de Christenen in Biafra door de Islamietische machten van Nigeria. Noch in de Veiligheidsraad, noch in de Tweede Kamer hoort men daartegen enig protest. Prof. Delfgauw, Dr. Buskes en de ondertekenaars van het Amsterdamse adres zwijgen daarover als het graf. Het verdrijven van de Indiërs uit Kenia lokt al evenmin verzet uit. Men wacht veel liever totdat er iets in Zuid-Afrika of Rhodesia aan de orde is. Dan is men er weer als de kippen bij. Geldt van deze leidslieden niet, dat men de mug uitzift, maar de kameel doorzwelgt?

* * *

"Kom over de brug," dat is dan weer het motto waarop al wat Christelijk heet, Remonstranten en Protestantenbond inbegrepen, zich moet verenigen. Vandaag (18 maart) begint de grote inzameling onder bovenstaand devies om tot uitvoering te komen van honderd veertig projecten in Afrika, Indonesië, Nabije Oosten, Suriname en Curaçao, Latijns Amerika en Zuid-Europa. Daarvoor is nodig 21 miljoen gulden. Of dit bedrag gehaald zal worden valt op dit moment niet te zeggen. Nog slechts enkele weken geleden is royaal geofferd voor het Werelddiaconaat. Er gaat geen week voorbij of voor een of ander doel wordt je een collectebus onder de neus geduwd en alle Nederlanders moeten juist in deze en toekomende week hun belastingaangifte indienen.

Toch is dit complement van de Ontwikkelingshulp door de Overheid hoogst belangrijk. De vrijwilligers-inzet komt op toeren, de aanpak door de Overheid en van particuliere en kerklijke zijde is beter dan vroeger en veel doelmatiger.

De secretaris van de Gereformeerde Oecumenische Synode, **Dr. Paul G. Schrotenboer**, heeft op de Synode der Gereformeerde Kerken de harten verwarmd met zijn reiservaringen en contacten met de kerken in het Verre Oosten, Nieuw Zeeland, Austrialië en Indonesië. Hij vertelde o.m.: "De deuren voor de evangelisatie staan wijd open. De oogst is groot, onmeetbaar groot. In het Lampong-gebied worden deze maand 1100 gedoopt. Nergens anders ter wereld zijn de mogelijkheden zo groot om te evangeliseren. En de vastbeslotenheid van de kerken om bijbels te blijven en de band met de wereldkerk te houden is slechts toe te juichen."

Daarvoor zeide Dr. Schrotenboer: "De totale poging van de Islam om Indonesië tot een islamietische staat te maken vindt haar antwoord in de christelijke visie die ziet dat alleen in het geloof in Christus een nieuwe samenleving tot stand kan komen die een zegen kan zijn, voor christenen en niet-christenen beide.

De Gereformeerde Oecumenische Synode vergadert van 12—29 augustus in "De blyde Werelt" te Lunteren.

Prof. Ridderbos roemt in het **Gereformeerd Weekblad** de arbeid van haar secretaris, die zorgde voor een tijdige en keurige uitgave van de agenda en de rapporten, een boek van meer dan 200 pagina's met uitvoerige verslagen van wat er sinds 1963 gebeurd is en een aantal rapporten over de belangrijke onderwerpen als de rassenkwestie, de vrouw in het ambt, de kerk en haar oecumenische roeping, de spirituele crisis in Afrika. Schrotenboer's verblijdend en bemoedigend woord zal ook voor de actie "Kom over de brug" stimulerend werken.

* * *

"Werkgevers onder eigen banier" was de titel van de uitgegeven brochure, waarin de toespraken waren opgenomen, gehouden op de op 7 maart 1918 gehouden jaarvergadering van "Boaz".

"Boaz" was opgericht in 1892, kort na het eerste christelijk sociaal congres, waarop Dr. A. Kuyper zijn beroemde rede "Het sociale vraagstuk en de christelijke religie" hield.

Uit "Boaz" zijn op de 7de maart drie patroonsorganisaties voortgekomen, nl. het Verband van Prot. Chr. Werkgevers, het Nederlands Christelijke Ondernemers Verbond (voorheen Christelijke Middenstandsbond) en de Nederlandse Christelijke Boeren- en Tuindersbond.

Deze bestaan dus nu 50 jaar.

De sector middenstand is altijd het moeilijkst tot een hechte organisatie te brengen geweest, de twee andere slaagden eerder. In 1937 vormden deze drie organisaties met het Christelijk Nationaal Vakverbond het z.g. Convent van christlijk-sociale organisaties.

Sprekers op die 7 maart 1918-vergadering te Utrecht waren Dr. H. Colijn, Dr. J. R. Slotemaker de Bruine en prof. mr. P. A. Diepenhorst.

Dr. Colijn herinnerde aan zijn pogingen om in Noord-Sumatra, waar hij belast was met het burgerlijk bestuur, regelen vast stellen in overleg met de oudsten des volks. Na de bespreking kwam een oud man, die enkel geluisterd had, naar Colijn en zeide: "Gij hebt een spijker geslagen in het zand aan de oever der zee."

Daarom, zo zeide Dr. Colijn, als onze beraadslagingen geen daden tot gevolg hebben, zijn overleggingen zelf nutteloos.

De oprichting en groei van de drie organisaties waren inderdaad de daden op de woorden. Zij waren en zijn bezinningsorganisaties en tegelijk verdedigers van de belangen van haar leden. Een moeilijke combinatie, die vandaag de dag nogal critiek en tegenstand ontmoet.

Dr. Colijn wees op die dubbele taak, door in gehoorzaamheid aan de leidende beginselen in Gods Woord, door gemeenschappelijk overleg, uitend in maatschappelijke organisatie, het bindmiddel te zijn tot geoorloofde verdediging van eigen maatschappelijke belangen. Bovendien een onmisbare steun te zijn bij het zoeken en realiseren van nieuwe vormen, waarin het maatschappelijk leven op de vruchtbaarste wijze zich bij de nieuwe tijdsbehoeften zal aanpassen en te streven naar oplossing van de sociale vraagstukken in christelijke geest.

Een woord, principieel, helder en duidelijk, ook voor onze tijd, dachten wij.

Cn.

NEDERLAND — WATERLAND

Amsterdam: Drs. J. A. Bakker, de minister van Verkeer en Watrestaat, heeft op 15 maart door het luiden van de bel de dertiende Hiswa (watersport) tentoonstelling geopend in het RAI-gebouw.

Church Announcements

CHR. REF. CHURCH

Call received:

to Cobourg, Ont., Dr. L. Praamsma of Fruitland, Ont.

Accepted:

to Winnipeg, Man., Rev. C. W. Tuininga of Telkwa, B.C.

as associate pastor of the Geref. Kerk of Rotterdam-Hilligersberg, Rev. John C. De Moor of Saskatoon, Sask.

Declined:

Dunnville, Ont., Rev. J. D. Hellinga of "Trinity", St. Catharines, Ont.

EASTERN CANADA MINISTERS' INSTITUTE

Op dinsdag 16 april a.s. (vlak na Pasen) zal het Eastern Canada Ministers' Institute bijeenkomen in de Rehoboth Christian Reformed Church, 800 Burnhamthorpe Road, west of Highway 27, in Toronto (Etobicoke).

De vergadering begint om 9.30 's morgens en zal de gehele dag duren. Men denkt te sluiten om 9.30 's avonds.

In de morgenvergadering zal Dr. H. Pietersma van de Universiteit in Toronto spreken over "The place of HOPE in the christian life", waarop een discussie volgt.

In de middagvergadering zal Dr. H. Hart, van de A.R.S.S. spreken over "Kuyperians and Coxians", eveneens gevolgd door bespreking.

Na het supper zal er opnieuw gelegenheid zijn om de beide redevoeringen nader te bespreken.

Opgaven voor deelname kunnen worden gedaan bij de secretaris van het Instituut, Rev. J. Van Harmelen, Box 33, R.R. # 2, Whitby, Ont.

"THE CHURCH IN THE WORLD TODAY"

Third Presbyterian-Reformed Ministers' Conference in Galt, Ont. May 6/7, 1968

There is a growing concern that Reformed Christians in this country need each other. It is the intention that the Galt-Conferences create an atmosphere for fellowship, study, understanding and mutual responsibility. The hospitable Knox Church in Galt is an ideal place for such meetings. Th first conference dealt with "Evangelism", the second one with "The Pastor and the Psychiatrist". We realize, however, that one of the basic problems is "The Church in the World Today". This is the reason why this topic was chosen for our third Conference. Speakers: Dr. Mariano Di Gangi and Dr. Remkes Kooistra.

The different aspects of the Church in the World will be studied, sc. "The Church of the Triune God", Eph. 1:1-14; "The Church and God's Kingdom", Eph. 1:15-23; "The Church and its Members", Eph. 2:1-10, ch. 4:17-5:2; "The One Church and the Many Churches", Eph. 4:1-16; "The Church and its Task, or its Mission", Eph. 3:1-13.

It would be helpful to prepare for this Conference by making a special study on the epistle to the Ephesians.

Registration will be on Monday, May 6 at 1 p.m. and closing Tuesday night at 9.15 p.m. A Contact-Committee made plans for this Conference, sc. Presbyterian Church: Dr. W. Stanford Reid, Guelph; Rev. R. A. Jackson, Galt; Rev. Wm. Campbell, Galt. Reformed Church: Rev. T. Hogerwaard, Galt; Rev. J. G. Kuiper, Toronto. Christian Reformed Church: Rev. J. H. Binnema, Galt; Rev. J. Van Harmelen, Whitby; Rev. G. Rienks, Simcoe.

This advance notice is given in the hope that the ministers concerned will scribble these dates in their diary right now! More information will follow.

Charles E. Fuller †

Charles E. Fuller, heard for nearly 43 years over the Old Fashioned Revival Hour radio broadcast, died in Pasadena, California on March 19, following complications resulting from congestive heart failure. He was 80 years old.

The pioneer radio evangelist began preaching in 1925 over a 100 watt station in Santa Ana, California. Gradually the broadcast was extended to cover the Western states, then coast to coast over the Mutual — and later the ABC — radio network. At present the broadcast is heard weekly on every continent over more than 500 radio stations with a combined total of 4,450,000 watts of power.

Dr. Fuller is survived by his son Daniel, Dean of the Faculty of Fuller Theological Seminary, and four grandchildren.

In 1943 he organized the Fuller Evangelistic Foundation to "do the work of an evangelist" by supporting established mission agencies and assisting in the training of workers for the ministry.

He was the co-founder in 1947 of Fuller Theological Seminary along with Dr. Harold J. Ockenga of Park Street Church, Boston, Massachusetts. The school has graduated nearly 1,000 students in its first two decades. He saw the scope of the Seminary broadened with the addition of a School of World Mission and School of Psychology.

LEZERS SCHRIJVEN

South Africa

Dear Editor:

I would like to make several comments on Dr. P. G. Schrotenboer's article, "There is hope for South Africa," as published in Calvinist Contact of December 8, 1967. Dr. Schrotenboer in the article makes the announcement that there seems to be hope for improved race relations in South Africa. I am happy to note that Dr. Schrotenboer's words are couched in caution.

The claim is made that the geographic distance is a hindrance to knowing the minds of the natives. Dr. Schrotenboer on his tour to South Africa has, it seems, not overcome the geographic hindrance. Since his trip to South Africa has not improved his awareness of the minds of the natives, I suggest that he examine the reports of the various Native Commissions which have been held quite regularly in the past fifty years. The following books would also clarify the issue: Father T. Hudleston, *Naught for your Comfort*, W. de Kiewiet, *The Anatomy of South African Misery*, E. H. Brookes and J. B. Malaulay, *Civil Liberty in South Africa*, van den Berghe's book *South Africa, A Study of Conflict*, no doubt the books written by the late A. Lutuli and M. Jabavu would also be important as these are natives.

The above mentioned list of books and others would allow Dr. Schrotenboer to look at the native viewpoint with regard to segregation, later Apartheid, and now called by the Nationalist party as the movement for "separate development". The Africans, it is clear, cannot and will not accept the present state of, what may rightly be called, "state slavery". In 1952 Albert Luthuli, president of the now banned African National Congress, abdicated his chieftaincy and stated: "Who will deny that thirty years of my life have been spent knocking in vain, patiently, moderately and modestly, at a closed and barred door? What have been the fruits of moderation? The past thirty years have seen the greatest number of laws restricting our rights and progress until today we have reached a stage where we have almost no rights at all" (C. M. Tatz *Shadow and Substance in South Africa*, p. 208, 1962). The quotation may be brought up to date by the simple statement that today the Natives have no rights outside the Bantu areas and their rights in the Bantu areas are at the mercy of the Union Government's interpretation of any law. The Africans' future is decided by the White masters. Africans will not and cannot have their future decided by the Whites. The myth that the races have "peaceful" negotiations is soon shattered if one realizes that the proceedings cannot be dictated and negotiated at the same instant.

Dr. Schrotenboer feels that, "each step which the Bantu homelands take towards full independence makes the African see that that segment of policy is not, in its essence, a cover for white denomination but has the interest of all races in view".

Dr. Schrotenboer does not make the statement but implies that the other measures of Apartheid do have the aim of white domination. Dr. Schrotenboer, in feeling that the Bantu homeland development interests all races, uses the argument used constantly by the Whites in South Africa. This argument seems to justify the inhuman segregation practised by the Afrikaners. Dr. Schrotenboer is looking at the problem only from the point of view of *het herrenvolk*, whether they be English or Afrikaner. I wonder if Dr. Schrotenboer really believes that the Bantu area such as the Transkei will one day become independent. The Senate debates of May, 1951 seem to show that this is not the aim.

Economically it is impossible from the point of view of all races. Bantu areas make up approximately 11% of the whole nation and often the land is semi-desert. These areas will always remain the reserves to which natives may be sent after they are kicked out of the town by the Influx Control Act. On the reserves the natives will not nag the conscience of the Whites for no-one will see them there. The misery and starvation present, of which all native leaders who are not in the employment of the government speak, will not influence the whites, for they will be able to ignore it.

Hope for better relations between the races is present according to Dr. Schrotenboer. Let us consider only a few of the facts to clarify the issue. In 1962, 384,497 Africans were convicted of transgressing various race laws. Of this number 125,356 were convicted on pass law offences. (Survey of Race Relations 1963). *Het Herrenvolk* has used and abused the pass laws; the laws rob the African of his pride, control his movement and his employment. Whites feel that it prevents crime; however, the contrary seems to be true, for the criminal always seems to have the proper passes. In the towns the natives are forced into well guarded fenced-off compounds surrounded by barbed wire and a No-man's land. This makes it easier to control any agitation, for if necessary, the air force can bomb the compounds without touching the neighboring industries and white areas. The Union Government by its Influx Control laws forces families to break up when a quota of native people has been reached in a town and when more labor is required. Towns are looked upon by the Whites as the Whites' domain. It is constantly argued that there must be no permanency for the natives in the town. Natives are not allowed to start a business or buy property outside the reserves. The native is in the town for the white man's convenience and may be forced out at the whims and fancies of that race. Forced to the reservation where many have no connections the native naturally becomes hostile to the system. Other natives (the Government attempts to bring in only single or females —that is, families are discouraged from coming to the city. Hence often the wife is left on the reservation while the husband goes so that he can pay the poll-tax and the hut taxes as well as satisfy part of his economic demand) go to the city to work for one-tenth the wages a white man receives for the same job.

In studying the problem of South Africa, it is important not to forget some of its history. From 1957-1967 one can see a regression in the whites' attitude to the native population. The preservation of the white man and his civilization has been the main spring of Native Policy. This ideal has been maintained at the political, social, and economic detriment of the non-White groups. Often self-preservation has been justified on the grounds of divine sanction. Spokesmen for the present Government has stated that a corner stone of White Africa's "philosophy" on the colour problem is that God has given a divine task and calling to every nation to preserve itself. The use— and yes, abuse—of divine sanction of an elastic Christianity, and of an unusual interpretation of the Scriptures have been important factors in Native policy. Often there was and is the temptation to ask whether the appeal to divine inspiration and God's will is not merely the creation of an impenetrable barrier which it would be blasphemous of the attacker to question.

Dr. Schrotenboer writes that the Scripture is not used as extensively anymore to justify separate development and all that that phrase denotes. There is, however, no refutation of the original scriptural defence. The Scriptures are no longer used to defend the system for most accept it; those who believe in segregation feel that this defence has become unnecessary as a result of it being accepted generally already.

Even a man as Du Plessis quoted extensively by Dr. Schrotenboer accepts the system. He criticizes it to be sure, but he does not attack the principles upon which the system is based. "Although apartheid must be maintained, else the whites will be submerged, the starting point can no longer be the maintenance of white existence and civilization." Dr. Schrotenboer fails to mention that DuPlessis will end with the same result even thought he may be looking for a new base. The results will still be "state slavery" for the millions who have no rights. The millions ruled by a white minority to suit the needs of that minority will not gain freedom. The whole system goes against the grain of liberal democracy and is — as T. Bunting points out in *The Rise of the South African Reich* — Fascist in the real sense of the word.

Dr. Schrotenboer in quoting the *African Express* of July, 1967, fails to point out that the native chief and his five subordinate chiefs who seemed for the maintenance of the *status quo* with regard to the U.N. Mandate of South West Africa were appointed by and depended upon the goodwill of the Union Government for their positions. Any condemnation of the Union Government by these men would mean that they would be replaced by more pliable characters.

South Africa is a White man's country! The Dutch Reformed Church seemed to accept it and has not yet changed its attitude to Apartheid. In 1957 a clause of one of the Apartheid bills gave the Minister of Native Affairs power to exclude Africans from any church in a "white" area. "No church other than the Dutch Reformed accepted segregation in principle . . . . The Anglican bishops in pastoral letters read at every service one Sunday in July, 1957, called on their flocks to obey God rather than man." (A. Keppel-Jones, *South Africa*, p. 219-220) The Dutch Reformed church choking in its segregationist tradition in South Africa and believing itself to be the bastion against liberalism (all anti-apartheid people are seen as Communists or Rousseau Liberals) felt that they as the true people of God could not open their doors to ungodliness: i.e. integration. They, as the chosen people of God could not stoop to humanitarianism.

Dr. Schrotenboer is not far from the above position. Two ideologies are present in South Africa, he feels; the Christian ideology and that of the followers of Rousseau. A careful study of South African intellectual history will show that British liberalism was and is present in South Africa but the 18th Century liberalism of which the ruling elite and Dr. Schrotenboer speak was not and is not part of South African intellectual history.

Once more, we see a misinterpretation of fact.

By the anti-Communist Act of 1950, the government arrests all those opposed to the bestial treatment given to the natives. The word Communist was never defined in the Act, hence, anyone could be imprisoned by it. People are lumped together too easily by the Act and I feel that Dr. Schrotenboer lumps those who oppose the government into an easy term 'Rousseau'-ism.

If one accepts the Christian gospel one cannot be an apartheid sympathizer. All men are equal before God and all men should, as a result, accept their fellowman as equals. Many so-called Christians in South Africa accept the inequality of man and ardently support the system of mass suppression and terror. I feel that Dr. Schrotenboer has not touched upon the basic issues present. One either accepts or rejects segregation and to me it is quite clear that Dr. Schrotenboer is leaning dangerously close to the official point of view of *het herrenvolk*.

J. Hovius

Arts 68, Queen's University

Reply:

Around the first of December I sent to Calvinist Contact an article in two parts: "There is Hope for South Africa". The first part of the article was printed on the 8th of December, a few days before I left for a twelve-week's trip to Asia and the South Pacific. When I returned home several days ago, the letter of Mr. Hovius, a response to the first part of the article only, was lying on my desk. I note that Mr. Hovius is an arts student, due to graduate this year.

The question arose in my mind: Should I answer his letter or send it back to him and ask him to read the second installment also, which appeared on the 29th of December. I have decided to do the former because Mr. Hovius had spent much time in preparing his letter. For that reason it deserves a reply.

I reply reluctantly, however, because the letter contains many unsubstantiated and poorly grounded charges against the Government of South Africa, the Afrikaner churches, and myself. The readers of Calvinist Contact who have read the entire series I have written can judge for themselves whether the view I take is "leaning dangerously close to the official point of view of *het herrenvolk*. For those who may not have read them, let me say that I distantiate myself entirely from the idea of a *herrenvolk*. The term has attained currency largely among those who strongly oppose the South African racial policy. Perhaps Mr. Hovius would have tempered his words if he had exercised enough patience to wait until he had read the second half of my article and had heard me out on why I think there is hope for South Africa.

My view of South African apartheid is both critical and appreciative. I am appreciative of the serious attempt of the Afrikaners to bring order and good will and eventually a maximum degree of equality of opportunity to all South African inhabitants. I am critical *inter alia* of tendencies toward a *corpus christianum* of curtailments on civil rights and many

(Continued on page 5)

CALVINIST - CONTACT

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Editorial Council: Revs. J. Geuzenbroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Mrs. I. Parlevliet, Dr. L. Praamsma.

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De Goudkoorts

Zijn we erg geschrokken van de jacht op het goud?

Op het moment, dat wij dit schrijven is de beurs in Engeland dicht tot 2 april. Dat is om op adem te komen. Dit betekent dat er practisch geen goud gekocht of verkocht kan worden, niettegenstaande de beurs in Parijs nog open is. Er zijn in de laatste dagen heel wat mensen, die zich handenwringend afvragen wat hun te wachten staat. Zal hun welvaart bestendigd blijven?

Het komt in grote trekken hierop neer, dat de mensen die geld hebben, dit hebben in contanten of in effecten of in vast goed. Vooral de eersten maken zich bezorgd. Tot nu toe was het zo, dat als je papiergeld had, je dit te allen tijde kon inwisselen tegen goud. Het was net zo goed als goud. Maar toen devalueerde het Engelse pond. Dat wilde zeggen, dat men meer ponden nodig had om het goud te kopen dan voorheen met de oude ponden. Je kon wel geld hebben, maar de devaluatie betekende, dat je er minder mee kon doen.

Toen was het vertrouwen geschokt. Als Engeland niet meer geven kan wat het volgens zijn bankbiljetten geven moet, hoe staat het dan met de anderen?. Vooral met Amerika. Dit land heeft nu al verscheidene jaren meer geld in andere landen uitgegeven dan het van hen terug ontving. En daar komen dan de gigantische bedragen voor de oorlog in Vietnam nog bij. Het is duidelijk, dat je niet meer kunt blijven uitgeven dan je terugontvangt. Zelfs een land als de Verenigde Staten kan dit niet.

En toen was de jacht op het goud losgebroken. Want goud behoudt zijn waarde. En dit wisten de speculanten heel goed. Vandaar dat zij de wereld in rep en roer hebben gebracht.

Zijn wij er erg van geschrokken?

Dit is nu eens geen oorlog, geen hongersnood, geen pestilentie. Maar dit is een koorts, en goudkoorts, die menigeen van zijn slaap heeft beroofd.

Is daar een christelijk antwoord op of ondergaan wij deze sensatie precies als ieder ander? Want een dollar is toch een dollar, of je nu christelijk bent of niet. En of je nu veel of weinig van die dollars hebt, wij lopen allemaal de kans, dat wij er straks veel minder voor kunnen kopen. Zowel de mensen die 's zondags naar de kerk gaan als zij die niet gaan. Is daar een christelijk antwoord op?

Ja, dat is er. Het is een schakel in de keten der gebeurtenissen, die wij historie noemen. Wij kennen die andere schakels: oorlogen, revoluties, binnenlandse onlusten, hongersnoden, verdeeldheid onder de mensen en verdeeldheid onder de christenen, verslapping van de kerk. En nu dit. Nu die geld- of goudkoorts. Het is eveneens een handschrift aan de wand en als iemand dit schrift moet kunnen lezen, dan is het de christen.

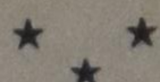
Bij iedere bladzijde, die God in het boek van de historie, Zijn historie, omslaat, worden de mensen zenuwachtiger. Maar helaas weten zij niet hoe het komt. Maar degenen, die hun hoop op Christus hebben gezet, weten wel hoe het komt. Naarmate de dag van de Heiland dichterbij komt, komt de wereld al meer in spanning. En er is heel wat om over in spanning te geraken: de oorlog in Vietnam, de honger in India en Pakistan, de rassen-kwestie, de feller wordende opstootjes aan universiteiten en over de immigratie in Engeland, het angstig theologisch onderzoek naar wat waarheid is, de verheffing van abortie en homo-sexualiteit tot legale handelingen, de driester optredende macht van de arbeiders tegen "management", en nu de goudkoorts.

Moeten wij het er nu maar bij laten zitten, omdat er toch geen houden meer aan is? Moeten wij nu maar hopen, dat de laatste dag er spoedig is en de wereld zolang maar de wereld laten?

Met ditzelfde probleem heeft indertijd koning Josia van Juda ook gezeten. Onder hem kwamen twee grote reformaties tot stand. En juist onder hem werden verschrikkelijke profetieën geprofeteerd. En koning Josia wist het wel. De reformatie was wel te zien, maar het hart van het volk was niet veranderd. Was het niet om de moed te verliezen? Wat hielp zijn reformatie? De mensen wilden immers niet. Kon hij het er niet veel beter bij laten zitten? Maar dat kon niet. Zijn reformatie moest doorgaan, want door zijn reformatie riep God tot Zijn volk. Daar ging het om. Niet of er uitwendig was gereformeerd kon worden, maar of de stem van God gehoord zou worden, hetzij ter redding of ten ondergang.

Zo zal ook onze houding moeten zijn. Onze houding moet er niet op gericht zijn of er hier of daar wat ge-reorganiseerd of verbeterd kan worden. Maar of God's roep kan doorklinken. Of de mensen het horen zullen, dat God nog roept. Hetzij ter redding of ten ondergang.

D.F.



Forsythia

Men zegt dat de lente in de lucht zit, maar er is buiten nog niet veel van te zien. Waarschijnlijk begint de natuur in British Columbia al te bloeien, maar in Ontario is er nog niet veel van te bespeuren. Toch hebben wij de lente al in huis gehaald. Wij hebben een paar takken van onze forsythia afgesneden en die in warm water in de kamer gezet. Na een paar dagen liepen zij uit. De gele kelkjes verschenen en de groene blaadjes namen even later hun plaats in. De lente in de huiskamer, terwijl het buiten nog dor en dood schijnt.

Het is maar een mijmering. Maar er zijn mensen geweest, die gezegd hebben dat dit een tekening van het leven is. Dat dit een symbool is van de genade van God. Het lijkt allemaal wel dood door de zonde, maar aan takken in een vaas en aan bloemen in een pul kun je zien, dat er toch nog leven is.

Laten wij ons niet vergissen. Die takken in de vaas zijn na een paar dagen uitgebloeid en worden weggegooid. Want die takken waren in wezen dood. Zij waren van hun wortel afgesneden en konden daarom niet leven. Maar in de tuin, waar de forsythia verbonden is aan de wortel, daar zal de struik een volgende winter overleven, en een volgende, en een volgende. Dit gaat niet dood, want die staat in ononderbroken verbinding met de wortel.

Het verschrikkelijke van de zonde is, dat wij onszelf van de wortel hebben afgesneden en dat wij daarom dood waren. Het moge nog wel even doorbloeien, maar het duurt maar kort. Want wij waren de wortel kwijt. En daarom was onze tijd maar zeer beperkt. Toen kwam God in Zijn genade tussenbeide en Hij heeft ons geënt op de stam, op de wortel. Toen kon het weer. Toen hadden wij weer verbinding met datgene wat ons het leven geven moet.

Misschien hechten wij wel eens teveel waarde aan de bloei in een vaas. Wij verkijken ons dan op een lenteweelde, die in werkelijkheid geen weelde is. Want het leven kan alleen maar blijvend bloeien als het zijn wortel heeft in Jezus Christus. Het maakt voor ons op dit moment niet veel uit of men die nu al dan niet algemene genade wil noemen. Takken in een vaas zijn dood en leven zonder Christus is dood. Maar alleen het werk van God, het opnieuw inenten in Zijn Zoon betekent een nieuw begin. Hem kennen op deze wijze is leven. Hem niet kennen is de dood, alle schijn ten spijt.

D.F.



Klemtoon of Convictie

Dat er reactie zou komen op de "United Church Renewal Fellowship" (zie Calvinist-Contact van 16 februari j.l.) was te verwachten. Deze beweging zal stellig niet overal in de United Church met gejuich worden begroet.

Een der reacties kwam in de vorm van een meditatie van de Rev. Don Cornish, predikant bij de Emmanuel United Church of Dundas, Ont., in de Hamilton Spectator van 16 maart. Rev. Cornish is blijkbaar in het geheel niet ingenomen met het streven van deze Fellowship, die "demands a return to sound biblical theology". Zo moet het niet, zegt Rev. Cornish. Wij moeten ruimte in de kerk laten voor liberalen zowel als voor conservatieven. De conservatieven moeten het kunnen hebben, dat de liberalen "are trying to give meaningful expression to the Christian faith in the language and thought patterns of today, and to apply it to the problems and problem areas of a troubled world".

Met andere woorden, volgens Rev. Cornish doen de conservatieven dit niet. Maar hij verwacht wel van de liberalen dat zij gedogen, dat de conservatieven hun best doen "to win followers for Jesus Christ".

Het lijkt ons toe, dat de verhoudingen hier scheef getrokken worden. Er behoeft, volgens Rev. Cornish, tussen deze twee gezichtspunten geen verschil te bestaan. Maar zo simpel is het niet. Wat de Renewal Fellowship wil is maar niet het leggen van een klemtoon, het bezien van het christelijk geloof vanuit een andere gezichtshoek. Zij wil voor het Woord van God de autoriteit van dit Woord erkend zien in de United Church. Zij meent (en zij heeft grond om dit te menen), dat in de United Church naar dit Woord veelal niet geluisterd wordt.

Het gaat niet om een bepaalde stroming in de kerk, het gaat om de erkenning van de heerschappij van Gods genade in de wereld, waarvan de kerk getuigenis dient te geven. Daarom gevoelen wij ons nauw verwant aan deze Fellowship. Het zou te betreuren zijn en het zou tevens een bewijs voor de rechtmatigheid van hun actie zijn, als hun streven alleen maar werd uitgelegd als een bepaalde conservatieve opvatting van enkelen, die de United Church zonder commentaar voor kennisgeving zou kunnen aannemen.

D.F.

PARIJS. Ook op de goudbeurs in de Franse hoofdstad zijn zeer hoge omzetten bereikt. Zoals bekend is de Londense goudmarkt voor vrijdag 15 maart gesloten gehouden.



VAN ANDERE DRUKPERSEN

DE ANDERE KANT

Stel eens dat dr. Geelkerken destijds, in plaats van zijn geruchtmakende preek, zijn veronderstellingen binnen de kring van vakgenoten eerst ter discussie had gegeven, zou dan niet heel de ellendige kerkscheuring misschien zijn voorkomen?

Kon hij niet vooruit wèten dat, afgezien van een e.v. "broeder" die hem "zocht", er zeker duizenden echte broeders en zusters in de honderden gemeenten waren, die door zijn openlijke aanval op ingewortelde opvattingen omtrent Gen. 1—3 verontrust, zelf ook in een gewetensconflict moesten komen, minstens zo groot en oprecht als van degenen, die zich na hun ontijdige uitdaging niet aan de leerbeslissingen van Assen konden onderwerpen?

Indien hij eens als een voorzichtig herder, het oog op héél de **kudde, met de te verwachten ge**volgen rekening had gehouden. Zou men bij de beoordeling van "Assen" óók niet de prikkelende houding in aanmerking moeten nemen? Hier werd niet maar een knuppel geworpen in een slaperig hoenderhok, doch een lancet gestoken in de gevoeligste plek van gereformeerden, die van kindsbeen opgevoed bij "zondag 3", niet anders kónden denken, dan dat bomen, slang en spraak letterlijk waren bedoeld.

En — waren mannen als Fernhout, de professoren Ridderbos Sr., Hoekstra, om aan dezen uit velen te herinneren, ketterjagers, belust op Geelkerkens smaad of ondergang? Men moet de Acta en vooral het Memorieboek 1926 nog eens lezen om onder de indruk te komen van de hartelijke wijze, de worsteling, het soebatten om dr. Geelkerken voor onze kerken te behouden. Maar hoevelen, die "Assen" eenzijdig *de* schuld gaven, zullen de moeite hebben genomen om van de stukken kennis te nemen?

Zelfs *indien* het aan voldoende liefde en tolerantie heeft ontbroken bij enkele leden der toenmalige synode, is er dan wèl voldoende liefde gebleken bij degeen, die instee van het voorlopig binnen de kring van deskundigen te bestuderen, een moeilijk en ook nu nog onopgelost theologisch vraagstuk eensklaps op de kansel bracht?

En wat hebben zij, die deze kwestie in 1926 opwierpen, sedert zelf wetenschappelijk bijgedragen tot voor ieder duidelijk *licht?* Mag men, vooral als herder, wanneer men zelf geen positief antwoord kent, de gemeenten door twijfels in verwarring brengen? En niet de "eenvoudigen" slechts. Ik denk aan een oudere collega, die bij mij kwam: hij kon nu niet meer preken. En of ik hem al bezwoer: "maar je hoeft toch niet elke zondag over de slang te preken? Zwijg er over als je 't niet meer weet. Als het een keer niet anders kan, houd je dan aan de beeldspraak, die God zelf gebruikt," het hielp niet. Hij bleef in de war.

Ik herinner aan het geval van de hervormde dr. J. A. Cramer, wie het ook door zijn ethische medestanders kwalijk genomen werd, dat hij à bout portant Schriftkritiek op de kansel bracht. **Dit was van zijn collegae geen on**oprechtheid, maar liefdevolle bezorgdheid voor de gemeente. Wie zou het aan pastorale omzichtigheid meer hebben ontbroken: aan de synode of aan de doorzetters, die via een "hersteld verband" de oude band geheel verbraken door vrijwillig te kiezen voor een kerk met onmiskenbare Schriftaanranders als professor Smits?

En nu het leed, dat hem en anderen is geschied.

Ik doe er niets van af.

Dáárover zijn wij haast stelselmatig geïnformeerd, alsof er géén leed zou zijn geweest bij de mannen, die de pijnlijke beslissingen hadden te nemen èn . . . bij de gescheurde gemeenten. Is het niet eenzijdig de schuld voor dit wederzijds leed enkel te werpen op hen, die in geweten niet anders meenden te mógen beslissen? Er leven er, die vandaag nog menen niet anders te hebben mógen handelen en nog weer anders lijden . . . .

Denk u eens in, dat "Assen" in 1926 zou hebben besloten in de geest van Lunteren 1968. De vele oprecht bezwaarden die nu te tellen zijn, zouden *niet* te tellen zijn geweest. Ik weet niet, wat er dan met onze kerken zou zijn gebeurd. Dit zelden of nooit bedachte is óók een kant aan deze miserabele zaak.

Want de grootste smaad, ja hoon, hebben, voor zover mij bekend, *niet* de volgelingen van dr. Geelkerken geleden, maar de synode, onze "bekrompen", "harteloze" gereformeerde kerken in het algemeen. Tot in Parijse bladen werd de draak gestoken met de "belachelijken" die aan een sprekende slang geloofden. En vandaag nóg wordt "Assen" gehoond door kerkelijken en buitenkerkelijken èn door "de wereld", die de anderen als een soort helden vereert. Eerlijk, het lijkt soms een cultus.

Ik zou daartegenover wel enkele anderen kunnen aanwijzen, die door een kerkelijke instantie schandelijk zijn bejegend, vernederd, maar die in de verzoeking om met de kerk, die hen onrecht deed, te breken, die verzoeking hebben weerstaan. Liever dan "gelijk" te zoeken tot in hoogste instantie, hebben zij gezwegen en uit liefde de eenheid bewaard.

Zelf behoor ik niet tot degenen, die de leerbeslissingen van Assen gehandhaafd had willen zien. Maar nu het haast heiligschennis gaat lijken om iets af te doen van het heldhaftig gelijk der uitgetredenen, scheen het mij een zaak van eenvoudige rechtvaardigheid ook eens een bescheiden keer te wijzen op de vrijwel verwaarloosde andere kant.

D. J. COUVÉE

Uit: *Gereformeerd Weekblad*

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WERKLOOSHEID IN NEDERLAND STEEG TOT NIEUWE RECORDHOOGTE

In de eerste maand van 1968 is het aantal werklozen opgelopen tot 123.000. Dat zijn er weer 9000 meer dan eind december. Toen was 't al veel hoger dan we in jaren hadden beleefd.

En eigenlijk viel het nog iets mee. Was de winter strenger geworden dan was het aantal nog hoger gestegen dan het toch al zo verontrustende record-cijfer dat nu werd bereikt. Ten gevolge van het zachte weer was de stijging van de werkloosheid zowel in december als in januari naar verhouding gering.

Niettemin is het totale cijfer op het ogenblik ruim tweemaal zo hoog als einde januari 1966. Toen werden er 57.000 werklozen geteld. Een jaar geleden waren het er 108.000 Dat getal luidde een jaar in waarin het gemiddelde aantal werklozen tot 85.000 klom. Ter vergelijking: in 1966 was dat 43.000, terwijl het in 1965 nog onder de 35.000 bleef. Nu was 1965 een jaar van grote spanning op de arbeidsmarkt en ook dat leverde ernstige moeilijkheden op, maar die moeilijkheden zijn altijd nog ver te verkiezen boven de ellende die een werkloosheid op zo grote schaal voor tienduizenden gezinnen betekent.

Ondanks deze hoge cijfers laat het ministerie van sociale zaken tamelijk optimistische geluiden horen. Die zijn gegrond op het verloop van de cijfers na "correctie voor het seizoen". Daarin zit namelijk een dalende lijn. Het gecorrigeerde cijfer is nu namelijk gezakt tot 78.000 Het is bijzonder moeilijk uit te leggen hoe men tot dat cijfer komt, want daarbij wordt met ingewikkelde grafieken gewerkt. Toch blijkt er inderdaad een kentering te zijn.

In september 1967 was het aantal werklozen 35.000 hoger dan een jaar daarvoor. Dit verschil is geleidelijk gedaald tot 13.000 aan het eind van januari.

Dit neemt echter niet weg, dat de getallen van 85.000 gemiddeld over 1966 en van 123.000 op 31 januari ontoelaatbaar hoog zijn. Met die getallen hebben wij nu te maken. Ondanks alle geruststellende geluiden zijn wij er beslist nog niet gerust op dat de werkloosheid in 1968 belangrijk zal dalen. Nog dagelijks komen er trouwens weer berichten binnen van ontslagen op grote schaal.

De grote moeilijkheid is dat de regering nog steeds niet werkelijk voorrang geeft aan de strijd tegen de werkloosheid. De belangrijkste rechtstreekse maatregelen tot nu toe waren de "injecties" van honderd miljoen gulden per keer. De ervaring heeft geleerd hoe lang het duurt, voordat men iets begint te merken van dat "inpompen". Maar na betrekkelijk korte tijd zijn die injecties weer uitgewerkt. In Noord-Nederland verwacht men dat dit voor de eerste honderd miljoen al in augustus het geval zal zijn. Wil men voorkomen dat dan weer een paar duizend mensen extra op straat komen, dan moet nu al het geld voor de volgende injectie op tafel komen. Eigenlijk had het er al moeten zijn.

—*De Gids*

ALBLASSERDAM: Mevr. Samkalden heeft op 13 maart jl. op de Verolmewerf het ms. "Straat Amsterdam" tewater gelaten. Het ruim 106 meter lange schip is gebouwd in opdracht van de Kon. Java-China Paketvaart Lijnen. Op de bovenste foto hakt mevr. Samkalden onder het wakend oog van scheepsbouwer C. Verolme het koord van de champagnefles door. Op de onderste foto glijdt het trotse schip in z'n element.

FEUILLETON

Late Lente

door Hugo Kingmans

(24)

"Misschien maken we ons wel veel te bezorgd, ook over John."

"Over mij?" vraagt John verbaasd.

"Zeker, jongen. Heb je er nog niet over gedacht, dat je ook kunt worden opgeroepen voor de militaire dienst?"

Nee, John heeft daarover nog geen ogenblik gedacht.

"Zou dat kunnen?" vraagt hij Jim Davidson.

"We moeten het zó zien, boy," zegt deze. "Als er oorlog uitbreekt, springt Canada Engeland bij, je zult het zien. Dat doen alle Dominions, Zuid-Afrika, Australië, Brits Indië. En dan moet Canada soldaten leveren, die naar Europa gaan, om te vechten. Allereerst zullen er vrijwilligers worden opgeroepen, maar dat aantal zal lang niet voldoende zijn. Dus dan komt er dienstplicht. En daar zal jij ook wel onder vallen, snap je?"

John snapt het. Hij is er still van: de farm verlaten, soldaat worden. In Lethbridge of ergens anders gedrild worden en dan naar Europa om te vechten, zoiets is nooit in hem opgekomen.

Hij zou wel eens graag naar Europa willen, naar Holland, naar de familie, maar op deze manier!?

"Als het moet, dan moet het," zegt hij gelaten. "Maar zin heb ik er niet in."

"Wordt je niet gevraagd," merkte James op. "We zullen moeten. Komen we niet, dan ben je deserteur en word je doodgeschoten. 't Is een mooie wereld."

"Hoor es, boy, zo mag je niet praten. Wanneer de regering meent, dat Canada mee moet doen aan de oorlog, dan hebben wij te gehoorzamen en onze jongens te geven. Ik heb het nooit anders geleerd in mijn jeugd in Holland. Met een bloedend hart zal ik John laten gaan, als het moet, maar toch zonder morren. 't Is de leiding Gods, en die moeten wij gelovig volgen. 'k Heb het er soms moeilijk genoeg onder. Maar het kan, als we op God vertrouwen."

John Stelmaker is nooit een veelprater geweest. Hij is het nog niet. Bertha en Alice kijken vader vreemd aan: hij is in vuur.

Na deze woorden is het stil op het grasveld. James kijkt beschaamd voor zich. Jim heeft niets gezegd, alleen heftig geknikt. Hij is het roerend met Stelmaker eens. Hij zal niet eens wachten tot hij opgeroepen wordt; hij zal vrijwillig gaan, als Canada meedoet. Duitsland, zoals het nu is, is een groot gevaar. Zó ziet het.

John zwijgt. Hij heeft zijn vader begrepen. Hij is boer in de prairie van Canada, en voelt er geen zier voor als soldaat naar Europa gezonden te worden.

"Ze zullen nu in Holland ook wel in spanning zitten," meent Alice. "Je kunt het in de brieven merken."

"Geen wonder, meisje. Vaak denk ik niet aan Holland — och, je hebt hier je werk en met de familie gaat het goed — maar de laatste dagen is Holland niet uit mijn gedachten."

"U bent spoedig na de eerste wereldoorlog uit Holland vertrokken, Mr. Stelmaker?"

"Ja, ik dacht hier een betere toekomst te hebben, en dat is ook gebleken. Ik heb er geen spijt van. 't Was hier toen anders dan nu, boys. Moet je eens horen."

De farmer raakt op dreef. Hij vertelt, dat hij per boot van Holland naar Southampton is gereisd en verder met een Engelse boot naar Amerika. De overtocht was stormachtig geweest maar daar wen je wel aan. Hij had nog nooit een behoorlijke zee gezien. Dus de Noordzee en daarna de Atlantische Oceaan, nu, dat is een gewaarwording.

Maar je went aan alles. Aan boord was het zeer bekrompen. Tegenwoordig heb je heel wat mooiere boten. Er waren heel wat landverhuizers aan boord, hele gezinnen zelfs. Zo kwam hij in Amerika.

"Maar toen, jongens begon het. Natuurlijk had ik geïnformeerd en wist het een en ander van de reis af, maar dat het zó zou zijn, nee dat had ik niet gedacht. Veertien dagen en nachten aan één stuk in de trein gezeten en gehangen. De treinen waren toen niet als tegenwoordig. Slapen op een harde bank valt niet mee, boys, als je dat veertien nachten moet doen. De trein had ook geen snelle vaart."

Hij vertelt dan, hoe hij later de hele reis naar de familie in Holland heeft beschreven en die wilde niet geloven dat het zo gegaan was. In Amerika is immers alles grootscheeps? Dat was toch wat al te gek met die trein.

"En toch was het waar. De trein reed bijvoorbeeld zes uur en stond dan bij een of ander station stil. En dan vlogen alle passagiers eruit, om eten te bemachtigen. Het was dan een opstopping van jewelste. Soms duurde het een uur, eer je wat brood of zo te pakken had. Tweemaal is het mij overkomen, dat de trein al aan het rijden was . . ."

"Dus toen moest u achterblijven?" vraagt Bill Red.

"Welnee, kerel," lacht John Stelmaker. "Zó hard reed de trein aanvankelijk niet. Verschillende passagiers liepen hem na en sprongen erop. Ja, jullie geloven het niet en lachen erom, maar 't is heus waar. Je moet niet vergeten, dat we nu bijna vijfentwintig jaar verder zijn. In die kwarteeuw is er heel wat veranderd, in Canada ook."

"Hier in Granum was zeker nog geen trein?"

Bill Red luistert in gespannen aandacht. De Stelmakers horen geen nieuws. Vader heeft het wel meer verteld.

"In Granum? Kun je begrijpen! Je kon toen eenmaal per dag met een trein in Edmonton komen. Daar werd ik gehaald, en zo kwam ik in Granum, op de farm van Havinga, een Hollander uit Groningen. Toen moest ik aan Canada wennen en aan het werk hier. Maar dat ging best. Na een maand of zestien ben ik naar Holland teruggegaan, om mijn vrouw te halen."

"Kon die spoedig wennen hier?" vraagt Jim.

"Nou, niet al te spoedig. Het leven is hier zo heel anders dan in Holland, moet je weten. O, die eenzaamheid in die wijde steppe! Maar dan waren daar de zondagen."

"Ja, ja," vertelt John Stelmaker verder, "dat is nu anders, nu de auto er is. Met een vaartje van tachtig, negentig kilometer snorren ze nu naar de kerk in Granum, maar toen ging het anders. Al vroeg gingen we met de wagen, twee paarden ervoor, op weg. Later gingen de baby's mee. Die werden zo lang in Granum bewaard, ook wel eens in het portaal van het kerkje. Na de dienst werd er door de bezoekers gezamenlijk gegeten, dat was heel gezellig. En na de tweede dienst keerde men huiswaarts."

Enkele jaren hadden de Hollanders een oude dominee, maar toen die stierf was er niet spoedig een ander, dus werden preken gelezen, die uit Holland gezonden werden. Stelmaker, die ouderling was, had het ook vaak gedaan. Toen kwam er een predikant, maar die vertrok vrij spoedig. Maar ds. Davidson, de vader van Jim, kwam er heel vaak op zijn reizen. Hij logeerde dan op verschillende farms. Maar ja, de kinderen leerden op school alleen Engels, dus verdween geleidelijk ook de Hollandse kerkdienst, al worden er nog wel gehouden.

"Over vijftig, zestig jaar, zien we geen Hollandse zeden en gewoonten meer," zegt de boer. "Wie zou bijvoorbeeld zeggen, dat president Roosevelt uit Holland afkomstig is? Toch is het zo. Zijn voorvaderen kwamen uit Zeeland, dat is een deel van Nederland."

"Op de duur zijn we geen Hollanders meer. We hebben nu ons tweede vaderland, en als ik er eens met moeder over sprak, zei zij altijd: en wij verwachten het toekomende."

De avond gaat meer en meer vallen. Het gezelschap op het terras gaat naar de huiskamer, waar de meisjes de lampen aandraaien. Op het platteland van Canada is nog geen elektrisch licht, behalve of die farms, waar men zelf stroom opwekt, wat bij Stelmaker het geval is.

Vóór het gezin en de studenten zich ter ruste begeven, wordt nog iets gegeten en gedronken. Dan leest de farmer een hoofdstuk uit de bijbel.

Een half uur later is in wijde omgeving de stilte hoor- en voelbaar. Alleen in de bossen zijn er nachtelijke geluiden van dieren.

* * *

De Messroom van de RAF-officieren is geheel gevuld. Groepjes zitten te bridgen. De biljartballen rollen. Anderen lezen, schrijven of praten met elkaar.

In een hoekje zit Fred Hoeksema, een Hollandse jongen, in gedachten verdiept voor zich uit te staren. Hij zit daar alleen, hoewel hij een gezellig kameraad is, en bij de RAF, zoals alle Hollanders, zeer gezien is. Hij wordt aangeklampt door een kameraad, een Engelsman, die nog slechts éénmaal boven Duitsland is geweest. Dat is drie nachten geleden.

Ze lopen naar een nauwe opening, recht in de hoek van de grote zaal. Daar ga je een stenen trap af tot je eindelijk, diep onder de grond, in een betonnen lokaal komt. Het enige meubelstuk is een enorme grote tafel, waarop een land- en zeekaart is gespijkerd. Engeland staat erop. Dan de Noordzee, België, Nederland, Duitsland. En alles heel groot.

"Laten we de laatste route nog eens bekijken," zegt de jonge Engelsman.

'Ik moet nog heel wat leren. En jij bent al vaker boven Duitsland geweest. Minstens tien keer zeker?"

"Precies dertig keer," antwoordt Fred Hoeksema, niet zonder trots.

Zijn eerste grote tocht is geweest, toen tweehonderd toestellen tegelijk — dat was feitelijk de inzet van het dagelijks offensief in de lucht tegen Duitsland — naar Keulen zijn gevlogen.

"Dertig keer!" zegt de ander. "En er altijd goed afgekomen. Dat overkomt niet ieder."

(Wordt vervolgd.)

The Gold Crisis

Last week, the international monetary system based on the U.S. dollar and the U.S. Government's readiness to buy and sell gold at $35.00 an ounce came to an end. It reminds us of that fateful day in 1931 when the British Government had to suspend gold sales at a fixed price after its gold supplies had been depleted by speculators. It was the end of the Pound Sterling as the currency in which the greater part of world trade was conducted. The chaos that followed deepened and prolonged the Great Depression. Will there be a similar development this time?

The present crisis has been long in coming but, to put recent events into perspective, let us just have a look at the developments during the last six years. The "New Economics" of President Kennedy, based on large deficits on the Government budget and tax cuts, was very successful in "getting the economy moving again" between 1961 and 1965. However, by 1965, the U.S. economy was reaching full employment, and, for the first time in several years, inflation was becoming a problem again. The proper kind of action would have been introducing a tax increase early in 1966 to dampen down the inflationary pressures but, for political reasons, President Johnson failed to do this.

Since then the chickens have come home to roost: prices started to rise sharply, labour unions became restless and started demanding larger and larger wage increases, the balance of payments went out of control and Government finances became chaotic. Of course, the Vietnam war has put a heavy strain on the U.S. economy. However, the U.S. administration has been trying to finance this war effort and at the same time the Great Society at home without raising taxes. The resulting deficits on the Government budget, reaching an unprecedented $20 billion in the current fiscal year, have put more and more money into circulation and have undermined confidence in the future value of the U.S. dollar.

The next disturbing event was the devaluation of the pound sterling last November. Although it did not come unexpected, all world's trading was affected in some degree as British exports became more competitive. Then on New Year's Day, President Johnson announced new measures to improve the American balance of payments position. This involved deep cuts in new investments by U.S. business abroad and the accelerated repatriation of earnings from foreign investments. Included in the package were proposals to put restrictions on trade and tourism abroad. These new measures replaced earlier "voluntary" schemes.

Whether these measures were really necessary is debatable. Here we have the strongest economy in the world imposing restrictions on its citizens to travel abroad and on its industry to make investments in foreign countries. The U.S. is a strong competitor in world markets and its exports far exceed its imports. U.S. know-how and its technology is giving other industrial nations a hard time.

The basic problem has been that for years the U.S. has been living beyond its means. U.S. Governments have been trying to accomplish too much all at once. The result has been large deficits on the Federal budget.

When you leave the tap on the bathtub running, the water will spill eventually This is what has happened in the U.S. Large deficits on the Government budget in past years have been financed by new money, and all this money flowing into the U.S. economy (the bath tub) spilled over the rim and wound up abroad and in the vaults of central banks all around the world. The reason for this is that besides paying for imports, U.S. businesses have used these surplus dollars, not needed at home, to buy up companies in Europe, Australia and Canada. Business men receiving these dollars would promptly exchange them for local currencies, leaving the dollars with their central banks.

As long as other countries trusted U.S. economic policies, there was no problem. However, gradually doubt has been growing about the value of the U.S. dollar. Led by France, the opposition against holding too many U.S. dollars has become stronger and this has been the reason that these countries have been demanding gold for their dollars.

Another factor in the growing reluctance has been that Canadians and more recently Europeans, have become alarmed over the growing U.S. control of their economies. In other words what other countries have been asked, is to let the U.S. buy their industries with excess dollars and then to hold these despite doubts about their future value! We should give General De Gaulle credit for seeing this very sharply. His reasoning simply is that as the U.S. dollar is the currency in which the greater part of world trade is conducted, the U.S. should safeguard its value very carefully and stop creating excess U.S. dollars. To force the U.S., the General has been asking the U.S. to exchange the dollars held by France into gold.

One should remember that the price of $35 per ounce at which the U.S. is willing to buy and sell gold, was established in 1934. Considering what other prices have done since then, gold is really a very cheap metal. It also means that, outside South Africa, there are very few gold mines left in the Free World, as mining costs exceed the selling price. Ever since the last war, when the U.S. gold supply reached a peak, it has been dwindling, as other countries asked the U.S. Government to sell them "cheap" gold at $35 per ounce in exchange for U.S. dollars. As the floating supply of dollars abroad increased and the U.S. gold supply diminished, the potential claims on the remaining gold supply started to exceed the gold stock left. Again as long as confidence in the U.S. dollar was high, there was no problem. However, as time went along the doubt grew. The U.S. first resorted to moral persuasion in order to induce foreigners to keep on to their dollars. This proved not to be enough.

In 1961, the U.S. in cooperation with the U.K. and a number of European countries, including France, established a Gold Pool. These countries combined their gold inventories to stabilize the gold price. The Pool was always willing to buy and sell gold at the official price. In this way it was hoped to squash all speculation that the gold price would be increased and to discourage speculators from buying gold in the hope of a quick profit.

The Gold Pool worked reasonably well for a while. However, last year, France opted out and started to exchange its dollars for gold. After the devaluation of the Pound the speculators moved in. It finally became likely that the gold price would have to be pushed up. Buying of gold in Toronto, Montreal, London and Paris became more and more frantic and the losses of the Gold Pool soared. A total of $3 billion in gold was lost by the Pool between November and the last day it was in operation. The Canadian dollar also came under attack and for a time it looked as if our dollar would have to follow the Pound Sterling and devalue. This was only averted by the new complete exemption from the U.S. investment restrictions.

To give some proof of their good intentions, the U.S. raised the discount rate to 5%, the highest since 1929. Finally over the weekend a new two-price system for gold was announced. The U.S. will continue to trade gold with foreign central banks at $35 per ounce. Anybody else interested in gold, will have to buy and sell in the free market where the price is set by supply and demand. The result has been a scramble by speculators to sell out, and the free gold price is Paris has dropped from a high of $44 per ounce to $37.

What has been accomplished? Really nothing, except buying time for the U.S. The gold crisis was a symptom, not the cause of a problem. The cause is living beyond its means by the U.S. Therefore, it is important to watch what is going to happen in Washington in the coming weeks. If President Johnson can get Congress to accept his tax increase, and Congress is able to persuade Johnson to cut expenditures, then there is some hope of progress. Failing a reasonable compromise, speculation against gold will probably start again and this time, it will probably succeed. Destruction of the dollar as an international currency could lead to a whole round of devaluations and counter devaluations, import taxes, import quotas and a breakdown of world trade. The situation remains serious. Do we really need another Depression for a return to sanity?

J. P. Verseveldt.

South Africa

(Continued from page 2)

aspects of petty apartheid. I shall not mention them now for I would only be repeating what I have written in some detail in previous articles in this periodical.

Some of what Mr. Hovius says is true. This would include the statistics from the 1963 Survey on South African Race Relations. My objection against his letter is that it presents only half of the picture and therefore does not present a true image. I also think that he uses many terms which betray a strong prejudice and perhaps blind bias. He speaks of a 'ruling elite', of a 'bestial treatment', of 'elastic Christianity', 'state slavery', of 'fascism' and a 'system of mass suppression and terror'. Mr. Hovius has been subjected to the same kind of presentation on South Africa as all the rest of us have received. This accounts, perhaps, for his choice of words which generate much heat but shed little light. His letter will raise the blood pressure against South Africa, but it does not elucidate an exceedingly complex situation.

My experience (like that of the others who accompanied me), after speaking with persons of both camps in South Africa, both in the church and in government, convinced me that the situation was far different, and better and more peaceful, than we had been led to believe by the information given by the world press. We met one government official who could indeed be dubbed a representative of a 'ruling elite' but he was the only one out of several we met who displayed such an attitude. We experienced no 'elastic Christianity'. To the contrary, we found a Christianity in the Afrikaner churches which was very conservative and at times even rigid in many respects. We also found a great ferment of ideas which call in question some policies and practices of separate racial development.

My experience in South Africa, as well as my study of its race relations after I returned, has convinced me that there is good reason to believe that the South African government does indeed intend to give complete political independence to the Bantu homelands. This has been stated repeatedly by government spokesmen, including both the late Dr. H. Verwoerd and the Prime Minister, Mr. J. B. Vorster. When this occurs, it will be clear that the talk about *het herrenvolk* was a misrepresentation of the official position of the government. I would strongly suggest that one determine what the official policy of South Africa is by consulting first what the South African Government says on it.

I want to comment also on Mr. Hovius' reference to the churches in South Africa. I not only had several interviews with church officials in South Africa but also engaged in a lengthy correspondence afterwards both with representatives of the three Afrikaner churches as well as of the Christian Institute. I cannot agree with the conclusion Mr. Hovius makes that the reason why Christians in South Africa make less reference to the Scripture is that most people accept separate racial development. This seems to imply that these Christians are either indifferent to Scripture and/or have used it only to bolster their preconceived views.

If my inference here is correct, the charge Mr. Hovius makes should either be susbstantiated or withdrawn.

There is so much to show that Mr. Hovius is grossly mistaken regarding the South African Christians that it is difficult to know where to begin to correct it. Whoever is interested might inquire what the three Afrikaner churches have decided since the action referred to by A. Keppel-Jones in 1957 (11 years ago!) He will find that the question of race relations, and in particular the Scriptural teaching on racial matters, has filled many hours at synodical gatherings and many, many pages of the official acts of the three Afrikaner churches. The reference to the Dutch Reformed Church (which one of the three Afrikaner churches does Mr. Hovius mean?) "chocking in its segregationalistic tradition" is neither true nor kind.

I hope Mr. Hovius has after the writing of his letter also read my articles on the South African Churches and Race Relations in Calvinist-Contact of January 19th and February 2nd, 1968. Sometime I would like to sit down and chat with Mr. Hovius about South Africa. I think that many misunderstandings and misrepresentations could be cleared away.

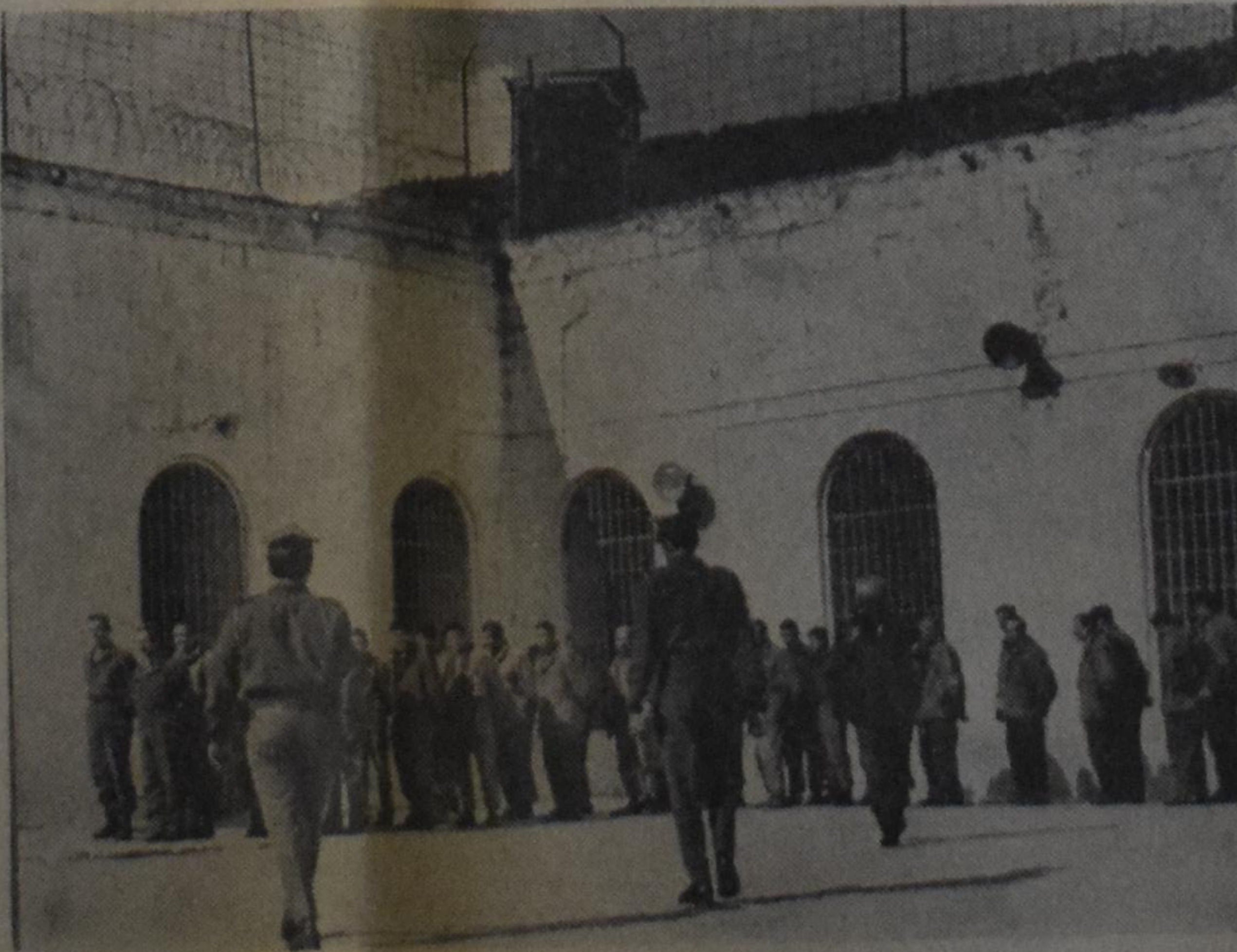
Paul G. Schrotenboer

March 19, 1968.

Fedde Schurer †

Het ene geslacht gaat en het andere komt, zegt De Prediker.

Op 69-jarige leeftijd is overleden de bekende Friese letterkundige Fedde Schurer. Bekend is hij vooral door het overzetten van de Psalmen in de Friese taal. Schurer was onderwijzer, eerst aan de Christelijke, later aan de Openbare school, hoofdredacteur van de Friese Koerier en van 1956-1963 lid van de Tweede Kamer voor de Partij van de Arbeid.



ISRAELS PROBLEMEN

Israel: Gevangen genomen Arabische saboteurs van de El-Fatah beweging worden geleid op de binnenplaats van de gevangenis te Jenin.

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Terrace—CFTK (Tues.)	10:30 p.m.	590
Smithers—CFBV	1:00 p.m.	1230
Vancouver—CJOR	6:30 p.m.	600
Vancouver—CKLG	7:00 a.m.	730
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Windsor—CFAB	7:05 p.m.	1450
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Fred'ton—CFNB	10:30 a.m.	550
ONTARIO		
Belleville—CJBQ	8:30 a.m.	800
Brantford—CKPC	10:15 p.m.	1380
Ft. Frances—CFOB	9:00 a.m.	800
Ft. William—CJLX	9:00 a.m.	800
Hamilton—CKOC	11:30 p.m.	1150
Kingston—CKLC	10:05 a.m.	1380
London—CHLO	12:30 p.m.	680
Oshawa—CKLB	9:15 p.m.	1350
Ottawa—CFRA	8:00 a.m.	560
Owen Snd.—CFOS	6:00 p.m.	560
Pembroke—CHOV	4:30 p.m.	1350
Peterbor.—CHEX	10:30 p.m.	980
Rich'd Hill—CFGM	10:30 a.m.	1310
Sarnia—CHOK	8:30 a.m.	1070
St. Cathar.—CHSC	8:30 a.m.	1220
Stratford—CJCS	2:00 p.m.	1240
Toronto—CKEY	8:30 a.m.	590
Toronto—CHIN-FM	4:00 p.m.	100.7 Meg.
QUEBEC		
Montreal (Verdun)—CKVL	8:30 a.m.	850
SASKATCHEWAN		
Prince Albert CKBI	3:00 p.m.	900
Regina—CJME	9:00 a.m.	1300

OP BEZOEK IN NEDERLAND

Wanneer men na een paar jaren weer in Nederland komt zijn er verschillende dingen die indruk op U maken. Het begint al bij aankomst op Schiphol. Ongelofelijk zo modern en groot dat men dit gemaakt heeft. We kwamen vroeg in de morgen aan met weinig passagiers en we voelden ons als verloren in de grote hallen, roltrappen, enz. enz. Onze eerste indruk was dat men wel heel erg voor de toekomst gebouwd had. Men vertelde ons echter dat het er overdag en 's avonds al druk kan zijn.

Rond Schiphol heeft men prachtige wegen aangelegd naar Amsterdam, Rotterdam, Haarlem enz. Onze zwager die ons in z'n Fiat 1500 ophaalde en in Haarlem woont en nog niet zo heel erg lang auto rijdt, zette er direct vaart in en we zagen op de km.-teller dat we 130 km. per uur deden . . . . Dat is dus tussen 80 en 90 mijl per uur.

Rotterdam begint een grootsteeds aanzien te krijgen. De ondergrondse is gereed tussen Rotterdam-Zuid en Centraal Station. De binnenstad is zodoende bijna klaar. Werkelijk een wereldstad waardig.

Er is nu ook een tunnel bij Vlaardingen, dit zal in de toekomst de verbinding vormen tussen Amsterdam en Brussel, wanneer men dit nieuwe traject berijdt, waant men zich op de betonwegen in Toronto. Echter merkwaardig weinig verkeer. Men moet een gulden betalen om hier gebruik van te maken en waarschijnlijk rijdt men liever om.

De grootste verrassing is echter de veranderde politieke instelling van de Nederlanders.

Een vriend van ons is predikant in een welvarend dorp in de naaste omgeving van Rotterdam. 10 Maart bezochten we hen, samen gingen we ter kerk. Er werd belijdenis gedaan door een tiental jongens en een paar meisjes. Met genoegen hebben we naar deze pientere, keurige jongelui gekeken. Het was een heel mooie dienst. M'n vriend preekte over Handelingen 27:23b: Wien ik toebehoor en dien ik vereer.

Uit de kerk maakten we kennis met een paar a.s. schoonzoons, van wie er één student is op de V.U. Ook was er een andere vriend; een "Notaris".

Het gesprek ging over Vietnam. Tot onze grote verbazing, ik zou beter van ontzetting kunnen spreken, was ik de enige die de Amerikanse politlek in Vietnam verdedigde. "De Amerikanen hebben niets in Vietnam te maken." "Die mensen daar willen niet bevrijd worden, laat ze maar communistisch worden." "Het is moord op grote schaal wat Amerika doet." "De Zuid-Vietnamese regering is niet door de bevolking gekozen en is een corrupte bende" enz. enz. Dit was wat we te horen kregen. Studenten van de V.U. noemen Johnson "een oorlogsmisdadiger". Hun studentenorgaan is zelfs door de politie in beslag genomen omdat dit er ronduit in stond!

Of we nu al aanvoerden dat de Zuid-Vienamese regering de hulp van Amerika gevraagd heeft omdat ze niet opgewassen waren tegen de communisten die door China en Rusland bewapend waren. Dat miljoenen mensen Noord-Vietnam ontvlucht waren toen dit communistisch werd. Dat Amerika toch ook Duitsland bombardeerde en misschien honderdduizenden Italianen en Duitsers in de laatste oorlog heeft gedood zonder dat deze landen ooit Amerika de oorlog hadden verklaard en dat we toen de Amerikanen ook geen misdadigers noemden, maar dat we er maar wat blij om waren DAT ze het deden en dat later de Nazi's ter dood werden veroordeeld als oorlogsmisdadigers omdat ZIJ de verschrikkelijke oorlog hadden ontketend enz. enz. Het hielp ons allemaal niets . . . .

Men vertelde ons dat anderhalf jaar geleden "Trouw" van politiek was veranderd. Trouw critiseert nu de politiek van Amerika in plaats van dat men haar steunt en de lezers schijnen dit als zoete koek te slikken. Men heeft blijkbaar vergeten dat wij zonder Amerika nu misschien een provincie van Duitsland zouden zijn.

Men moet er niet aan denken wat er gebeurd zou zijn wanneer er geen Amerika was geweest, dat z'n geld gaf om ons economisch weer op de been te helpen nadat ze hun bloed gegeven hadden om ons van de tyrannie te bevrijden. Hoe ondankbaar kunnen zelfs Christenen zijn. Of zou dit ook een teken zijn van het naderende einde, *wanneer men in de leugen zal geloven*"?

Jan Drent

Prof. K. Dijk

Op bezoek bij een zwager in Zeist gingen we samen naar de kerk. Wie preekte er? Onze welbekende Prof. Dr. K. Dijk. Het was 25 jaar geleden dat we hem voor het laatst zagen en hoorden. Het was in de oorlog, we hadden hem uitgenodigd te spreken voor een grote evangelisatie-samenkomst. Hij sprak voor plm. 1500 mensen over: "Wie is Jezus, persoonlijk voor U". Dit was de beste preek die we ooit gehad hadden voor de evangelisatie en waarop het grootste aantal mensen reageerde. We zullen het nooit vergeten.

Nu zagen we dan Prof. Dijk weer. Hij is nu 82 jaar. Nog steeds kaarsrecht en robust. Z'n gezicht is direct te herkennen. De ogen misschien wat minder helder, maar de trekken van het gezicht als vroeger, vierkant en wilskrachtig. Hij spreekt met hetzelfde geluid als vroeger. Waar men alleen z'n hoge leeftijd aan herkennen kon waren z'n handen. Wanneer hij ze ophief trilden ze, maar men bemerkte dat hij het probeerde te verhinderen. We moesten denken aan: "ze zullen groen en fris blijven".

Hij preekte met het oog op het naderende Paasfeest, de tekst ben ik vergeten. We hebben echter, evenals alle aanwezigen, met aandacht naar hem geluisterd. Ik kreeg niet de indruk dat hij zelfs aantekeningen bij zich had.

M'n zwager vertelde ons dat hij de zondag ervoor gepreekt had over het *Paradijs* en dat hij dit heel bijzonder had gevonden.

Dr. Dijk vertelde dat er slechts drie keer van het Paradijs sprake is in de Bijbel. In het begin; wanneer Jezus tot de moordenaar zegt: "heden zult gij met Mij in het paradijs zijn" en in Openbaring: zij zullen eten van de boom des levens.

In Genesis 22 staat dat God Adam en Eva uit het paradijs verdrijft omdat Hij niet wil dat ze zullen eten van de boom des levens!

Evenals onze zwager vonden we dat een mooie gedachte waarop we nog nooit attent waren gemaakt, dat we evenals de moordenaar, wanneer we in het geloof in de Here Jezus sterven, direct in het paradijs zullen komen waar we zullen eten van de *boom des levens*.

Jan Drent

Centennial Gift to B.C.

The Netherlands Community Centennial Committee gift to British Columbia, a 49-bell carillon in Victoria, has been presented at a ringing-in ceremony on March 9.

The Dutch community decided on the carillon as its main centennial project because the sound of bells is as much a part of Holland as the tulips and the windmills, and is heard in the largest cities and the smallest towns. "Transplanting" this sound is the Netherlands community's expression of appreciation for their adopted country.

The Victoria carillon, for which Her Majesty Queen Juliana laid the cornerstone during her centennial year visit to Canada, is equipped for electronic playing, with a manual keyboard which can be played in concert style by the bellmaster. The largest bell in the carillon weighs 1,910 lbs., the smallest 20.

Following the opening ceremony during which Premies W. A. C. Bennet accepted the gift, a concert was presented by carilloneur Herman Bergink.

NEW CHRISTIAN FILMS

HEY THERE, VONDA! is a new colour motion picture featuring Vonda Kay Van Dyke. Many Americans are aware of the poise and beauty which won the title Miss America 1965, for Vonda Kay Van Dyke, but only few realize the tremendous talents that make her one of the outstanding personalities of our times.

Not yet 25 years of age, Vonda Kay Van Dyke is teh author of "The Girl in Your Mirror", a best seller, which has sold over 250,000 copies, and "Dear Vonda Kay", which has just come off the press. She is a clever ventriloquist, a forceful speaker. More than these, she has the strength of Christian character that is so desperately lacking in the lives of many of today's youth.

Hey There, Vonda! begins with inflight footage of Miss Van Dyke flying her own plane and continues to an airport reception where she receives the key to the city. At a VIP press conference, she answers, with a depth of insight far beyond her years, pertinent questions that are being asked by today's youth. The film is loaded with humor in varied forms, yet it is designed to provide inspiration and direction for young rebels whose lives are being deeply shaken by the events of a bewildered generation.

A NEW LOVE FOR CANDY is another film just released. Viewers of this film will span the world of emotion through the eyes of a child and the depths of separation through the lives of adults, for it is a revealing picture of a near-broken home that hits hard at the heart of one of our society's biggest problems.

Filmed amid the excitement of a State Fair, this new motion picture dramatically presents the faith of a little child as the framework for rebuilding divided families.

Billy Zeoli, the President of Gospel Films, in relasing the film for public use, said, "We are greatly disturbed by the breakdown in the American home and the resulting bewilderment in the lives of children. This film will be loved by children and appreciated by adults for its straightforward message."

Both films can be obtained from Gospel Films, Inc., Muskegon, Mich., U.S.A.

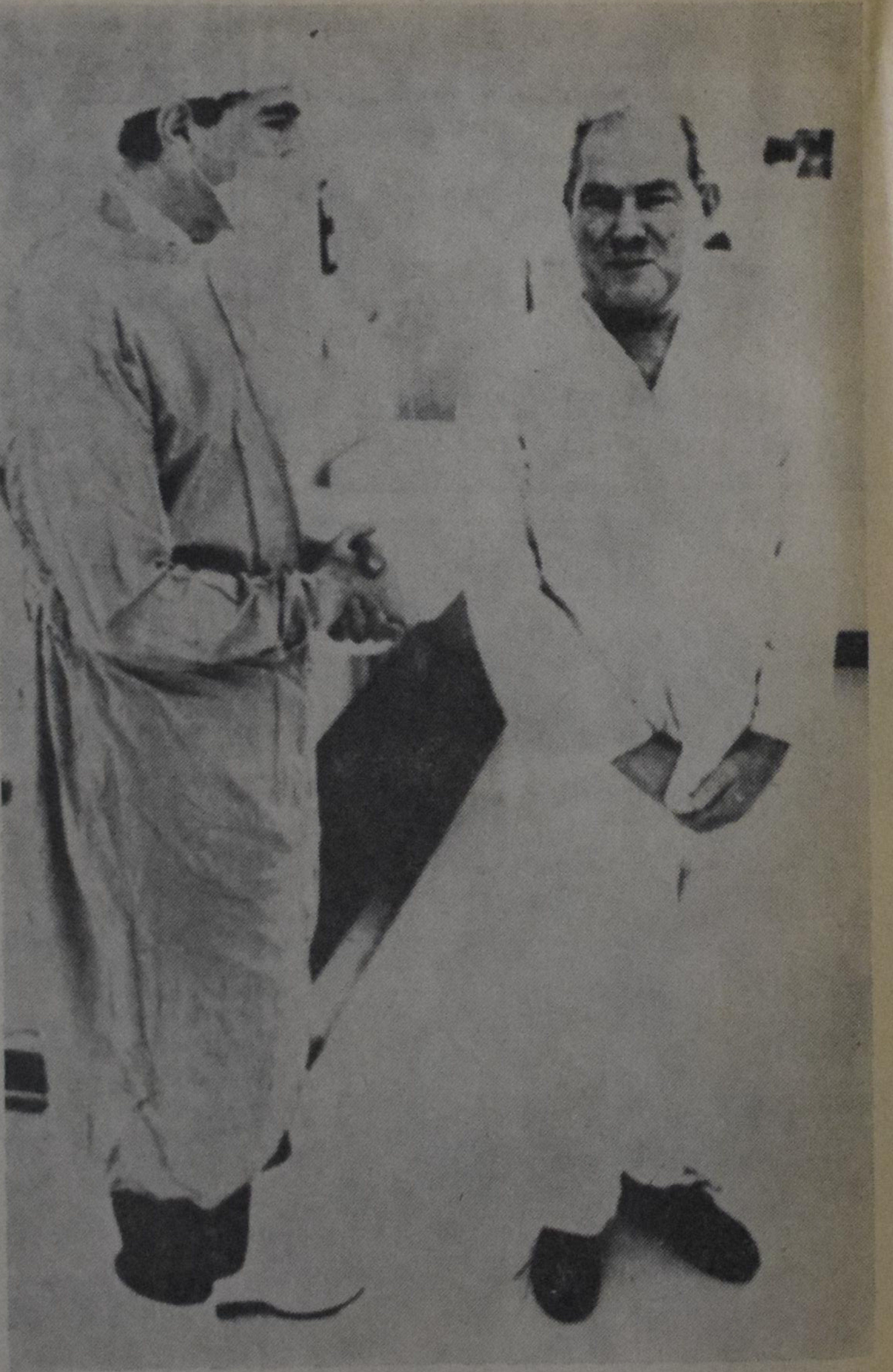
HOPE FOR THOUSANDS

Dr. M. C. Botha, a member of the Groote Schuur heart transplant team, said in a recent radio broadcast that here were thousands of patients in South Africa who could benefit from future transplants.

Dr. Botha also said the next heart transplant would probably take place in from five to nine weeks time.

Asked what steps would be taken to protect Dr. Philip Blaiberg from infection when he went home, Dr. Botha said: "I am not the physician or a surgeon in charge of the patient but I think I am entitled to re-state their views. When Dr. Blaiberg goes home he will go back to an ordinary home. There will be no attempt to sterilize his home or isolate him from his family or friends.

(African Exprss)



Kaapstad: Dit is de eerste foto van Dr. Barnard met zijn wereldberoemde patient Dr. Philip Blaiberg (r.) na de harttransplantatie, genomen in het Groote Schuur ziekenhuis.

Tienduizenden Joden vluchten

Terwijl in Caïro de eerste pogingen werden ondernomen tot een hernieuwde toenadering tussen Joden en Arabieren, duren de Jodenvervolgingen en boycot-maatregelen, die door de oorlogshandelingen in het nabije Oosten in juni werden teweeggebracht, in andere Arabische landen verder voort.

Ongeveer 2000 Joden, die uit Lybië zijn gevlucht, werden opnieuw in Italiaanse vluchtelingenkampen bij Rome, Napels en Milaan ondergebracht, waarheen ze ook tijdens de Tweede Wereldoorlog al waren gebracht.

Uit Tunesië zijn in de loop van de laatste maanden ongeveer 15.000 Joden gevlucht. De meesten van hen hebben in Frankrijk hun toevlucht gezocht, een kleiner deel in de Ver. Staten en Canada. Ofschoon de Tunesische regering tracht haar Joodse medeburgers van haar goede wil tot een vreedzaam samenleven te overtuigen, verlaten nog steeds iedere week enige honderden Joden het land. Het aantal Joodse inwoners van Tunesië, dat in 1947 ongeveer 100.000 bedroeg, is tot ongeveer 30.000 teruggelopen. Ook uit Marokko zijn sinds juni meer dan 10.000 Joden gevlucht, om zich voor voortdurende bedreigingen in veiligheid te stellen. De meeste Joodse vluchtelingen uit Arabische landen moesten al hun have en goed achterlaten.

(ICN)

THE HISTORY OF THE NETHERLANDS

by D. J. VAN DIJK

7. Artevelde and the Flemish Towns

One of the oldest and wealthiest regions of the Netherlands was Flanders. Its towns developed at an early stage. There were Ghent, Bruges, Courtray and Ypres long before the towns north of the big rivers were anything more than walled-in villages, and they were major centres of trade and industry. The Flemish towns featured huge brick-stone churches (obvious proof of the overriding influence of the churches and society), as well as big buildings, such as townhalls, cloth-halls, guild-halls and belfries. And the populations of those towns aimed at as much independence as possible, strong and selfconscious. Flanders also had good international contacts. The wool from which the magnificent Flemish cloth was manufacturered, came from England. But the County bordered on France in the South and so it was involved in the continuous wars between the Kings of France and England. Thus, two parties appeared in Flanders itself: a pro-English one, consisting of the artisans in the cities, who were solidly organized in their guilds; they called themselves the "Klauwaerts", a name probably derived from the claws of the Flemish lion in the Count's coat-of-arms. The other party was pro-French and called itself the "Leliaerts" after the lily in the French coat-of-arms. These were the richest citizens, the Flemish noblemen and mostly the Count himself, too.

However, around the year 1300, Count Guy of Flanders — an old and crippled man — was pro-English. And following the assassination of the Dutch Floris V, the French influence on the Netherlands provinces had considerably increased. In Holland, the French-Hainault family of Avesnes was in power; pro-French dukes ruled over Guelders and Brabant. The French king had Guy of Flanders imprisoned in Paris, and all of Flanders was occupied by the French. The rich burghers in the cities, and the noblemen in the countryside assumed power and oppressed the artisans and farmers.

The guilds in Ghent and Bruges were roaring dangerously and clashes with the Leliaerts were the order of the day. The French governor appeared with a mighty army at the gates of Ghent and the city capitulated. Bruges surrendered too, but on the condition that all anti-French people were allowed to leave the town. French troops then entered the city and the Klauwaerts adherents left it. But that same night the Klauwaerts climbed the walls and murdered practically all French and Leliaerts, with the aid of the majority of the population.

Now Bruges formed the nucleus of Flemish popular resistance, supported by anti-French elements from Ghent and Zeeland. Sons of the Flemish Count commanded the Flemish guilds and selected positions around Courtray, where they awaited the attack of the fabulous army of the French knights. It consisted of 2,000 man, and very expensive Italian mercenaries. The Flemings were waiting for them near a brook. A heavy downpour had turned its banks into veritable swamps. The Flemish guild-forces, 8,000 in all, nearly succumbed under the rain of Italian arrows, but when the archers victoriously crossed the brook they were overrun by the French knights who wanted to destroy the retreating Flemings. In the swampy soil their horses slid and they were stuck. The Flemish troops availed themselves of this opportunity, and with maces and morning-stars (very unknightly, but the more effective weapons) they crushed the attacking noblemen. The poor remains of the French army fled in panic. In the church of Courtray the Flemish forces hung 500 golden spurs, which formed the piece de resistance of the booty.

After their victory the Flemings turned on their archenemy in the Netherlands, the Count of Holland with whom they were in a constant clinch over the province of Zeeland. A Flemish guild-army, backed by the pro-English noblemen in Holland, headed north and advanced as far as Haarlem. But a bastard-son of Floris V, called Witte van Haamstede, summoned the farmers of the district to battle. From all sides they arrived, and as the Flemish were more suited to attacking than to defending, the latter were defeated. The new Count of Holland, Willem III, repelled the Flemings by availing himself of Holland's supremacy at sea. Some time later, a French army of knights had its revenge on the tired guild-forces. For Flanders was completely exhausted. The men had been away from home for too long; the looms lay idle and the fields had not been worked at all. The old Count's son made peace with France, which implied more suppression and a high war-contribution. The Dutch Count took possession of the Zeeland islands and waterways . . . for good, as was to appear later on!

Yet the Flemish Klauwaerts' strength had been lamed temporarily. When the English King Edward III, who contributed so much to forming a British nation, resumed war against France, he looked for allies in the Netherlands. His father-in-law, the Dutch Count Willem III, was kindly disposed towards him. But the Flemish count was an ardent follower of the French king. So King Edward took to the means of economic warfare. He forbade the export of wool to Flemish textile-towns. As a result, the textile trade here was soon paralized, with the ensuing unemployment and general misery. So the Flemish guilds brooded on counter-measures. One of their main leaders, Jacob van Artevelde, travelled to England on his own initiative; and this commoner negotiated personally with the English king. The latter was prepared to withdraw the ban on export of wool, provided the whole of Flanders turn against the Count's Family. Artevelde saw to it that this happened soon. The Flemish count had to flee to France and the English wool came again to Flanders. A Flemish fleet helped destroy a large French fleet. However, Artevelde period of glory didn't last long. When he insisted on ousting the ruling Count and to have a son of King Edward take his place, this met with strong resistance. The common people considered the power-position of an ordinary burgher improper. In addition, Artevelde voiced ideas which simply couldn't be understood by his contemporaries. For the thought already of close co-operation between all Netherlands provinces. In his very hometown of Ghent, many resented his theories and his haughtiness. During an innocent street-riot he was killed. A few months later the pro-French Count was back and in power again. King Edward III had to drop Flanders as an operational base. Yet Jacob van Artevelde remains in the history of the Netherlands the first man who envisaged a future in which the citizens would have their way!

(Radio Nederland)

Why Missionaries to Holland? ①

The title of this article is taken from a pamphlet "Why Missionaries to Holland?" which is distributed by Baptist Mid-Missions.

Holland a mission field? "Yes," say Canadian and American fundamentalists. Holland has only formalistic churchianity but not Christianity. The Dutch have heard about Christ but only a few know the Christ. The Dutch are "living behind 'The Stained Glass Curtain'." (1) Church life is kept up for tradition's sake. The religious spirit is strong. The people are proud of their churches, their schools, yet without Christ! The heart of the church is dead! The gospel is not being preached. Yet, the need for the living evangel is not realized. The gospel is resisted, for the church people are not aware that they are lost and dying without Christ. What are some of the causes for this spiritual deadness? Formalism and religious indoctrination, almost to a saturation point, are the root of the problem. As a result, only "a scattered few know what it is to be born again", (2) and there are only relatively speaking "a handful of places where true Christians meet regularly for fellowship, worship and teaching." (3) The Bible Christian Union says "Spiritually speaking, the Netherlands is actually a poor land because so few who call themselves Christians are born again or have the assurance of salvation. Eighty-five per cent of the people in Holland are unable to explain the way of salvation. One of the reasons for this is that most of the people lack real Scriptural understanding of the gospel of grace. Although there is a real respect for the Bible in Protestant families, studying the Scriptures is almost unknown. There is little Bible teaching in the churches and still less interest in it. Fundamentalism is frowned upon; and Barthianism is preached more and more. This religious climate promotes the growth of many false cults." (4) Thus, Holland is a needy foreign mission field, for the great majority doesn't know the way of salvation. A missionary to Holland, who spent thirty-three years there before emigrating to another country, and afterwards returned to bring the gospel, wrote "During those thirty-three years, no one introduced me to Jesus Christ or told me that He had died for me." (5) This same missionary also said "No one in the so-called Christian world should have to wait thirty-three years to hear the Gospel of Jesus Christ . . . but how shall they hear without a preacher, and how shall they preach except they be sent?" (6)

The fundamentalists see Holland as a country in deep spiritual need, to the point of being pagan. This spiritual challenge has been met in various ways. Missionaries have left their homes in the U.S.A. and Canada to bring their gospel. On May 21, 1954, Rev. and Mrs. Herbert Boyd of Baptist Mid-Missions set sail for Rotterdam, their mission field was to be Eindhoven. Of course they had to learn the Dutch language before the actual ministry could begin. At time of writing, the church founded through the work of Rev. Boyd has twenty-two members, and ten to fifteen interested. The Bible Christian Union, which is an interdenominational faith mission, has also missionaries in Holland. Tracts and Scripture texts are being printed in Holland. Evangelistic literature is being translated from English into Dutch. Workers go from village to village, conducting open-air meetings, and witnessing from home to home. Sunday school classes are being conducted in various parts of the city of Rotterdam. A tent is being used to conduct evangelistic campaigns, especially in the southern provinces. Inter-Varsity and Navigators are doing evangelistic work among the students. The Bible Club Movement specializes in children's work. In one of Amsterdam's famous canals, you will find a house boat occupied by two lady missionaries who work mainly among the children of the inner city. Pentecostals, such as Rev. Osborn, have found large and receptive audiences. They have no missionaries as such. However, the movement is growing rapidly and is a cause of concern for the Reformed church, for many converts are drawn from these circles.

Pernaps most of our readers from Dutch background find this foreign activity rather irritating. Why should all this money and effort be spent in a country which has been for so long a bulwark of orthodox Protestantism and is sending out their own missionaries? I agree there is no need for American or Canadian fundamentalist and sectarian imports. But, their efforts should not be shrugged off as the work of fanatics. They have gone to Holland to respond to what they believe to be a spiritual need. Have they gone because the Reformed faith in Holland has lost its fervour and warmness? Sectarianism and fundamentalism are reactionary movements. They react to the shortcomings in the church. The Baptist Mid-Missions, with its emphasis on chiliasm, calls upon the church to pay renewed attention to the coming of Jesus Christ and God's promises to Israel. The Pentecostal movement reacts to cold "intellectualism," and the Bible Club Movement and the like call for personal Bible study. Perhaps the Reformed faith has also failed to make clear what it stands for. Sometimes too much is taken for granted.

Baptist Mid-Misisons says "And almost as numerous as the countless dikes of Holland are the cities and towns where additional missionary couples could go to live and work . . . are you hesitating to place your life in a city in Holland where God wants to raise up a testimony for His name?" (7) This is rather typical of the claims made by the promoters in the Netherlands. It shows that the religious situation is not fully grasped by them. There are very active Dutch fundamentalists. The Union of Baptists is small but vigorous. It even supports its own Seminary. The Maranatha movement (Zoeklicht) is well known by many Protestants. Johannes de Heer's name is still familiar with the older folks. Of course there are also other groups. And Calvinistic Christians have also done their share in evangelistic work.

It is interesting that by American fundamentalists there is no mention made about the Christian radio broadcasts and the mass of good Christian literature. Of course, if you think of it, it is not so strange after all. Fundamentalism, in its narrow sense, has little appreciation for culture. The fundamentalist has a hyper-individualistic understanding of the gospel and a Biblicistic approach to the vital issues of life. The missionary goes abroad to snatch souls away from the world, like a man snatches a child from a burning house. Individuals, when saved, form voluntarily a group of their own. Thus it is no wonder that Calvinistic covenantal theology is so little understood and even less appreciated.

Missionaries to Holland? No! There are other fields which are needier and more challenging, such as Quebec, India and Africa!

Rev. J. D. Tangelder

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(1) Herbert Boyd. *Behind The Stained Glass Curtain.*
(2) *Why Missionaries to Holland?* pamphlet, Baptist Mid-Missions of Canada.
(3) *Ibid.*
(4) *The Netherlands Today.* Pamphlet, Bible Christian Union.
(5) *Evangelical Baptist,* April, 1964, p. 7.
(6) *Ibid.,* p. 19.
(7) *Why Missionaries to Holland?*

THE WORLD HOME BIBLE LEAGUE REPORTS:

Bolivia:

A report has been received that 2,000 copies of the League's New Testament have been distributed in Bolivia. An additional 20,000 copies have now been requested for an even more extensive distribution.

British Honduras:

Several southern churches cooperating with the "Bearing Precious Seed Program" are raising money to send tons of Scriptures into British Honduras. They will be distributed by an evangelstic team and by preachers who will be trained in Indian training camps.

(From: "The Sower".)

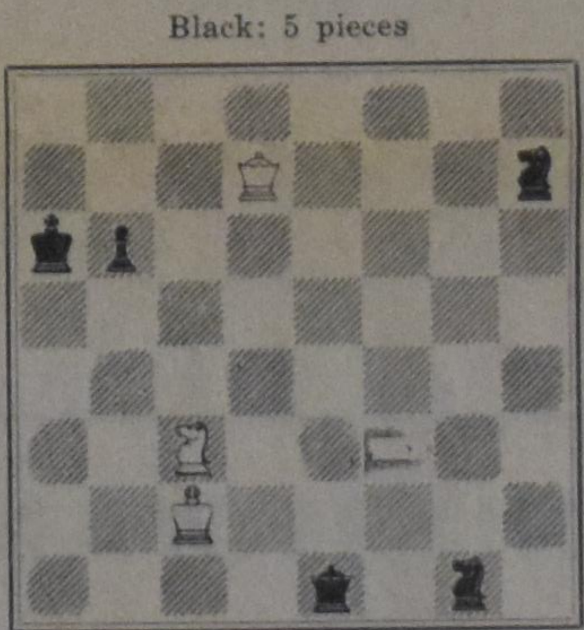
Let's Play Chess

Editor Mr. C. HESS

AN EXCELLENT END GAME

This time I want to show you a most fascinating example of an Ending made by the outstanding author Aarne Dunder. It was recently published in Canadian Chess Chat in the special column for Studies and Endings edited by Mr. Harry Rombach, one of our contestants.

Black: 5 pieces



White: 3 pieces

White to play and win.

White should be very careful to work with checks and threats or else Black gets the initiative and White is then not able to win. So, the first move is obvious: 1. **Q-B8 ch (Dc8 sch.)** with the threat, after 1. —, K-R2? (Ka7?); 2. N-N5 mate (Pb5 mat). Black is forced to answer **1. —, K-R4 (Ka5).**

White's second move is a jewel: **2. K-N3 (Kb3),** thr. 3. Q-R8 mate (Da8 mat). It is almost unbelievable that this square N3 is a safe spot for the white King, but it certainly is. Black cannot make any counter attack, on the contrary, how can he defend himself? 2. —, P-N4? is insufficient because of 3. Q-B7 ch, K-R3; 4. Q-B6 ch, K-R2; 5. NxP ch, K-N1; 6. Q-B7 ch, K-R1; 7. Q-R7 mate. (Dutch: 2. —, b5?; 3. Dc7 sch, Ka6; 4. Dc6 sch, Ka7; 5. Pb5:, Kb8; 6. Dc7 sch, Ka8; 7. Da7 mat).

This shows that black is forced to answer **2. —, Q-KB8 (Df1);**, in order to prevent mate.

3. Q-QR8 ch (Da8 sch.), of course followed by **3. —, Q-QR3 (Da6);** Now the situation has changed quite a bit. The black Queen sits in a small corner and White gets many more chances.

4. Q-K8, thr. 5. Q-QR4 mate (4. De8, dr. 5. Da4 mat). It is evident that Black has only one answer: **4. —, P-N4 (4. —, b5);** but this necessary move gives still more possibilities to White.

5. N-Q5 (Pd5), an excellent move because now White threatens 6. Q-K1 ch, P-N5; 7. QxP mate (6. De1 sch, b4; Db4: mat) and 6. Q-Q8 ch, Q-N3; 7. QxQ mate (6. Dd8 sch, Db6; 7. Dd6: mat). The only answer is **5. —, Q-N2 (Db7),** to help the King escape via R3 (a6).

However, White tries to frustrate that plan by **6. Q-K5, thr. 7. Q-QR1 mate (6. De5, dr. 7. Da1 mat).** The only medicine against this headache is **6. —, P-N5; (b4).**

Now it seems that the attacks have ended — a critical situation. Here, the difficult problem is, how to keep Black cornered? The 7th move of white is not anything less than decisive for the end of the game. The white Queen almost achieves her aim, while the black Queen cannot leave her place, watching square N5 (b4). So: **7. Q-Q6 (Dd6),** answered by **7. —, N-B3 (Pf6);** and then a startling firework begins:

8. Q-QB5 ch, Q-N4; 9. Q-R7 ch, Q-R3; 10. Q-QB7 ch, K-N4; (10. —, Q-N3? 11. QxQ mat); 11. Q-B4 ch, K-R5; 12. QxP mate. (8. Dc5 sch, Db5; 9. Da7 sch, Da6; 10. Dc7 sch, Kb5; (10. —, Db3? 11. Db3: mat); 11. Dc4 sch., Ka5; 12. Db4: mat.)

After you have played this game with the help of these notes you should play it again without referring to them. I am sure you will enjoy it tremendously.



SQUISH—Equipped with soft cushion "water" bumpers, two cars colide head-on during a demonstration in a parking lot. Plugs in the vinyl plastic bumper blow out in a collision, allowing his water inside to escape. The energy absorbing device helps reduce damage and injuries. The bumpers can be refilled.



THE WORLD AROUND US

The Power Vacuum Southeast of Suez

When Prime Minister Wilson announced last January that Britain was forced to end all its military commitments East of Suez by 1971, this not only ended Britain as a military power with world-wide interest, but it left a power vacuum which is viewed anxiously by many western nations — most notably by the U.S. Britain's cuts in military expenditures cost the U.S. $350 million in cancelled orders (for F-111 fighters which Britain had initially ordered); but the U.S.' greater concern was how it could fill the vacuum left by the British withdrawal. Washington is well aware that Russia is very willing and able to extend its influence in this area and if the Russians can gain the same strong foothold in the Indian Ocean as they so recently have obtained in the Middle East, the Americans will be hard pressed to maintain their influence in Southeast Asia.

The British forces in the last few years have not been very large, but they had been there so long that almost all nations accepted them as the official peace keepers of the area. This past January the tiny island Mauritius called in British naval and army forces to quell political riots (Mauritius is about 500 miles east of Madagascar) and a few years ago the governments of Kenya and Tanzania asked for British help to subdue army mutinies. Once British forces are gone, to whom are these countries to turn when trouble occurs?

Prime Minister Lee Kuan Yew of Singapore is very unhappy over the proposed departure of the 35,000 British troops which now bolster his tiny country's morale while also providing a very substantial income for the country.

The removal of the 6,000 troops now stationed around the Persian Gulf will not be a financial loss to the oil-rich states — among them Iran, Saudi Arabia, Kuwait and Bahrain — but these nations are worried about possible unrest and disorder created by other nations. Britain was probably justified in withdrawing its troops; the country is so deep in financial troubles that cost had to be pared wherever possible but it is unfortunate that it had to be in such a vulnerable area as the Indian Ocean.

As long as the Suez canal remains closed there is little worry that the Russian fleet will move into the Indian Ocean in strength, but once the canal is opened for traffic again the Soviets will try to gain some of the bases now in British hands. There is already a rumour that the Soviet has put out feelers about the possibility of taking over Aden. The Soviets have long calculated an extension of their influence into the Indian Ocean, but it was not until the June war in the Middle East that they obtained a position favourable for such a move. The Soviets now have a naval force of about fifty vessels in the Mediterranean and access to bases that give them a vital command of the North African coast. Egypt, of course, is the keystone, and the pretext for the Soviet presence there is the reconstruction of the Egyptian forces to meet any Israeli threat. But the fact that Russia's presence in the Mediterranean is now generally accepted as permanent means that this immediate local purpose has been served. The long-range purpose lies beyond the Suez Canal. Already the Soviet Air Force has refueling and repair facilities at Hodeida and Sana in Yemen. It is estimated there are about 6,000 Soviet military advisers in the Middle East, and a large number of them are in Yemen, Iraq, the Sudan and Egypt. Russia's Aeroflot is shortly to open scheduled flight service between, Moscow, Cairo, Hodeida, and Dar es Salaam which will give Moscow fast diplomatic access to these areas, as well as increase its influence there. Russia is vitally interested in a quick re-opening of the Suez Canal. Not only will this enable her to send her Mediterranean fleet on a cruise in the Indian Ocean, but it will also shorten the route for the ships which now bring material to North Vietnam. Before the June war, Russia used to send between sixty and seventy ships through the canal each month; now they are forced to take the long route around the Cape.

Although Britain will save a substantial amount of money from this move, it could also cause a great deal of trouble for Britain. The Gulf provides close to eighty per cent of Western Europe's oil, and forty-five per cent of this production is controlled by British or British-Dutch companies and earns the British treasury 150 million pounds a year. Trouble in the Gulf, and a consequent impediment of oil flow to Britain could cause thousands to be unemployed and a substantial loss in revenue for the treasury. Britain's relationship with South Africa has also changed because of this decision. Although South Africa was forced out of the Commonwealth because of its internal racial policy, Britain had to keep South African good will because the country was part of the defense arrangement of the Far East. Now that Britain is pulling out, there is no need to woo South Africa anymore. Reciprocally, since South Africa does not have any dealings with Britain anymore, she has nothing of worth to force Britain's hand — except gold. And here South Africa holds the trump cards. She produces about 75 per cent of the world's gold and until recently most of this was marketed on the London gold market. But France would very much like to see the gold market move to Paris. France is about the only friend that South Africa has in Europe, and she just may oblige. Since Britain has refused to sell South Africa arms, the latter has turned to France, and has all her orders promptly filled. Both France and South Africa stand to gain if the price of gold becomes higher, and to achieve this purpose the two countries may collaborate extensively.

Since sterling is so weak at present, all this manipulating with gold by France and South Africa enrages the nations of Black Africa, most of which, with the exception of the African franc bloc, are tied to the sterling area. Anything that South Africa does is like waving a flag in front of a bull anyway for these countries, but if their currency and economic survival is to depend on the whiles of South Africa a terrible storm will break loose. South Africa's military strength is such that it probably could dominate Africa south of the Sahara. South Africa has the money to buy all the modern equipment and in Rhodesia she has an ally. Since Britain can not be depended on any more to give substantial military aid to Black Africa, where can these countries turn?

It is here that the U.S.S.R.'s penetration of the Indian Ocean enters the picture. Russia could offer "advice" to the countries, and the more revolutionary ones — Tanzania, for instance — might well accept advice, which could soon turn to aid and then to strong assistance as is now the case with Egypt. The Chinese are already firmly established in Dar es Salaam and their railway-building projects to Zambia are carrying them into ever deeper and closer contact with the African interior. At present Black Africa is not willing or able to begin a holy war against white South Africa: there are too many stable countries who would never participate. But if their economy would be undermined because of actions taken by South Africa and if the Russians manage to gain substantial influence along the East Coast of Africa, it could happen in a few years.

The U.S. is in no position to counter the Russian threat. The war in Vietnam is already costing far more than originally expected and if the number of troops is to be substantially increased again, there is no question of getting money from Congress to combat Russian influence in the Indian Ocean. Last year the U.S. asked if it could take over the naval base at Singapore if the British departed, but they were flatly turned down. Singapore does not want to get mixed up in the Vietnam conflict — and many other countries feel the same way. At present the only hope of curbing Russian influence lies with the countries themselves. Hopefully they rather remain independent.

J. J. Bout

WILLOWDALE CHRISTIAN SCHOOL TORONTO
We will need two additional
TEACHERS
for the 1968-69 schoolyear, for grades 5-7 level. Please send applications or inquiries to the Principal, Mr. N. Vandooren, 60 Hilda Ave., Willowdale, Ontario.

The John Calvin Christian School of Strathroy, Ont., will be in need of
A TEACHER
for one of the primary grades and
A TEACHER
for one of the intermediate grades for the 1968-69 schoolyear.
Please, send applications to the Principal, Mr. G. H. Bonekamp, 306 Drury Lane, Strathroy, Ont.

The Sarnia Christian School needs
A PART TIME TEACHER
(three days a week) to relieve the principal and to assist in remedial work (primary grades). Send letters to Miss R. Van Westenbrugge, Princ., 1722 Dell Ave., Sarnia, Ont.

Calvinistic School of Wellandport requires
2 TEACHERS
for the schoolyear 1968-'69.
One for the primary grades. One for the intermediate grades. Our 10-room school is conveniently located in the Niagara Peninsula. The school is well-equipped with outstanding audio-visual aids.
Send your applications to Mr. John Tamming, Principal, R.R. 1, Wellandport, Ont.

We invite applications for the position of
ELEMENTARY TEACHERS
in all levels.
Attractive salary and benefits for experienced and qualified teachers. Consider the advantages and challenges of teaching in a large school system.
Write or phone for an application form: Mr. R. Klapwyk, Principal Calvin Christian School, 547 West 5th St., Hamilton, Ont. Phone 385-2045 (area code 416).

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for grades 1 and 2 for the 1968/1969 term. Please send applications or inquiries to Mr. E. Dentz, R.R. 1, Iroquois, Ont.

The St. Thomas Ebenezer Christian School needs per Sept. 1968
1 TEACHER
for Grades 1 & 2 and
1 TEACHER
for Grades 5 & 6.
Send applications and inquiries to the principal, Mr. H. Marissen, 79 Lawton Street, St. Thomas, Ont.

The Calvin Chr. School of Clinton, Ont. is in need of a
PRINCIPAL
Please send your application with full information as to qualifications and experience to Mr. Wm. Bakker, Box 317, Londesboro, Ont.

The Immanuel Christian School of Oshawa invites
TEACHERS
to apply for vacancies in the primary and senior grades for the 1968-'69 schoolyear. Send your letters to Mr. Wm. R. Rang, Principal, R.R. 3, Oshawa, Ont.

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TEACHING IN SMITHERS, B.C.
located in the heart of the Coastal Mountains? Positions are open in the lower grades, one grade to a classroom. For further information consult THE BANNER ads in the Feb. 23rd, March 1st & 8th editions. Then write Mr. H. Bakker, Box 2117, Smithers, B.C.

The Trenton Christian School will be in need of
TEACHERS
for the 1968/69 term. Kindly apply to the Secretary of the Board, Mr. Y. Teertstra, R.R. # 1, Trenton, Ont.

Houston Christian School needs a
TEACHER
for grades 1 & 2, beginning Sept. 1, '68. This is an 8-grade 4-room school, 2 grades per room. This modern school is located in the beautiful Bulkley Valley, a tourist's paradise for scenery, hunting, fishing, boating, skiing, etc. For further informaton and/or application, please contact John Vander Ploeg, secr., Box 250, Houston, B.C.

The very congenial staff of the 8-room Canadian Christian School of Jarvis, Ont. is sorry that
TWO TEACHERS
are leaving. Who will join us in a junior and a primary grade?
Please send application to the principal Mr. T. Bergsma, R.R. 1, Jarvis, Ont.

The Richmond Christian School (near Vancouver, B.C.) needs:
A PRINCIPAL
&
THREE TEACHERS
for the primary & intermediate grades. Apply to: Mr. J. De Vries, Principal, 976 Alberta Road, Richmond, B.C. (phone: 278-5944).

The John Knox Christian School of Wyoming, Ontario, will need
A TEACHER
for the primary or intermediate grades, for 1968-'69 school year. Low rental apartment available. Please send inquiries and applications to Mr. J. Vreugdenhil, principal, Box 81, Wyoming, Ont.

Haney - Pitt Meadows Christian School, located 30 miles east of Vancouver, B.C. needs a
TEACHER
for the intermediate grades starting Sept. 1968. Address all inquiries or applications to Mr. A. Vandenberg, 12468 N. 11th Ave., Haney, B.C.

The Toronto District Chr. High-school requires
TEACHERS
for the following subjects:

Science	Mathematics
Physics	Geography
Chemistry	History

Please send applications stating qualifications and references to the principal: Miss A. J. Masselink, P.O. Box 527, Woodbridge, Ont.

The Edmonton Christian School Society invites
TEACHERS
of Reformed persuasion to apply for positions in our Christian School system from grades 1 to XI. A teaching-principal in the elementary grades is also required. Contact Mr. H. Konynenbelt, 3646 - 110 Avenue, Edmonton, Alberta, for further information.

AUSTRALIA'S "SCHOOL OF THE AIR" TO EXPAND

The headquarters of the Australian "School of the Air" in Alice Springs, in the heart of the continent, is at present being enlarged and improved, following an anonymous donation of $A23,000. The School of the Air provides radio schooling for children isolated on remote farming stations: the children tune into their lessons on their parents' "Flying Doctor" emergency radio sets, which also enable them to talk back to their teacher. (Unesco Features)

LONDON'S FIRST COMPUTER CONCERT

The first concert to be held in London at which all the music was composed by computers (I.C.T.) was given in January at the Queen Elizabeth Hall. With the exception of a brief appearance by a human pianist all the performers were computers — Digital PDP 8/S's. The concert met with a mixed and baffled critical reception. "The Guardian" reviewer found Tristram Cary's "3 4 5" immensely entertaining — particularly when the giant machine began hammering on the roof of the hall with boxing gloves, and the "Daily Telegraph" concluded that though the sonic effects held the attention they failed to engage the mind. (Unesco Features)

TEACHERS WANTED

Due to the expansion of the school and upgrading of qualifications of two of its staff-members the Georgetown District Christian School will need
3 TEACHERS
for the primary and intermediate grades for the school year 1968-'69. Please forward inquiries or applications to the principal Mr. J. Petrusma, 28 Ewing St., Georgetown, Ont.

The John Knox Christian School of New Westminster, B.C. is in need of a
TEACHER
for grade two slow learners. Those with special qualifications and real interest, please forward your applications, references and expected salary to F. Leenstra, Secretary, 8637 - 11th Ave., Burnaby 3, B.C.

Belleville District Christian School invites applications from
TEACHERS
for the primary and intermediate grades. Please send applications to the Principal, Mr. J. Wilms, 192 North Front St., Belleville, Ont.

Immanuel Christian School of Aylmer invites applications of a
TEACHER
for grade 1 & 2, 1968/69 schoolterm. Send you letter or inquiries to Mr. J. Groot, R.R. 3, St. Thomas. Phone 631-7329.

The Springdale Chr. School will need a
TEACHER
for the intermediate grades, starting next September. Please direct inquiries to our principal, Mr. David L. Witt, R.R. 4, Bradford, Ont.

St. Catharines
needs **TEACHERS**
in the primary and junior grades. Apply to Mr. J. Stronks, principal Calvin Memorial Chr. School, 300 Scott St., St. Catharines, Ont.

Trinity Christian School Burlington will need a
TEACHER
for grades 3 and 4, September 1968. Please send applications to J. VanderWoerd, 310 Silvana Crt., Burlington, Ont.

The Calvin Chr. School of
KINGSTON,
the University City of Eastern Ontario, will be in need of
TEACHERS
for the lower and the intermediate grades, for the 68-69 schoolyear. Please, send applications to the principal, Mr. H. van Rossum, 309 Van Order Dr., Kingston, Ont.

Fraser Valley Christian High School needs
TEACHERS
for the following areas:
English, Chemistry, Foreign language (Latin or German), Mathematics, and Social Studies.
Send applications to J. S. Van Der Laan, Principal, 15353 - 92nd Ave., North Surrey, B.C., Canada.

The Agassiz Chr. School in the beautiful Fraser Valley is in need of
2 TEACHERS
for the lower grades. Please send applications to the principal, Miss H. de Lange, Box 323, Agassiz, B.C.

The Timothy Christian School in Barrie, Ont. needs a
TEACHER
for grades 3 and 4 by Sept. 1968. Please write to Mrs. J. Vandyke, 418 Codrington St., Barrie, Ont.

The Calvin Christian School in Dundas needs
QUALIFIED TEACHERS
in the primary and intermediate grades. New house available close to school. Please send applications and inquiries to Mr. F. Burghgraef, R.R. # 2, Dundas (Ont.).

Calgary Christian School invites application for a
JUNIOR HIGH TEACHER
for the school year 1968-1969. Please address inquiries to Mr. G. Vanderveen, Prin., 2839 - 49th Street S.W., Calgary, Alberta.

Calvin Christian School, Chatham, Ontario, will be in need of
TEACHERS
for various grade levels, for the 1968-69 school year.
Please send applications to the Principal, Mr. J. Postma, 72 Tissiman Ave., Chatham, Ont.

The Brantford Christian School will be in need of
TEACHERS
for Sept. 1968 in the following grades: Grade 2; 3 & 4; 5 & 6. The school has 5 rooms, large playgrounds, and the use of a new gymnasium. Applications should be sent to: Mr. J. Kooistra, Principal, 7 Calvin St., Brantford, Ont.

Due to expansion the John Knox Christian School in Brampton will need
TEACHERS
for the 1968-1969 term. Send applications stating qualifications and experience to Mr. H. A. van der Windt, Principal, 82 McLaughlin Road S., Brampton, Ont.

Drayton, Ont. needs
TEACHERS
in the primary and intermediate grades. Apply to Mr. H. Schaly, principal, Calvin, Chr. School, Drayton, Ont.

On Beautiful
VANCOUVER ISLAND.
The Duncan Christian School Association needs
A PRINCIPAL
in Sept. '68, with at least 3 years teaching experience. And
A TEACHER
for the intermediate grades.
Please send full particulars to Mr. J. Kroek, Secretary, 440 Arbutus Ave., Duncan, B.C.

Are you interested in joining the Fruitland John Knox staff as a primary, junior and/or senior (rotary)
TEACHER
in our 8-room school? If so, contact John E. Top, principal, Box 27, Fruitland, Ont.

LONDON DISTRICT CHRISTIAN SECONDARY SCHOOL
For the next school year we will need
A TEACHER
of Mathematics, Geography, and Physical Education. Please send inquiries or applications stating references, qualifications etc. to Mr. W. Drost, Principal, 243 Tremont Road, London, Ont.

Due to further study of two of our staffmembers the John Knox Christian School of Woodstock will need
2 TEACHERS
for the 2-3 and 5-6 grade levels. Please send your inquiries and applications to the principal, Mr. R. Vander Ploeg, 1045 Parkinson Road, Woodstock, Ontario.

Knox Christian School Society of Bowmanville
For the schoolyear 1968-'69 we need
A PRINCIPAL
(beginning August 1968)
and a TEACHER
for one of the primary grades
and a TEACHER
for grade 7.
Applications should be sent to Mr. H. Kobes, R.R. 1, Bowmanville, Ontario.
Please give full information as to qualifications, experience, age, etc.

The Liberal Leadership Contest

In ancient China it was a custom that anyone who wanted to criticize the emperor and the government was allowed to do so, provided of course that he later commit suicide, in which case one's criticism would be respected and no ulterior motive would be ascribed to them. Naturally such a method has its obvious drawbacks. But it does lend itself to a certain fascination, particularly in light of recent events in Ottawa.

On January 12 of this year Trade and Commerce Minister Robert Winters lamented that the Pearson government had "never been able to balance the budget." And with an obvious repudiation at Mitchell Sharp, he claimed that if he had been Minister of Finance it would have been balanced. What's more Winters explained that he had no intention of entering a Liberal leadership campaign which promised to lead to deep Cabinet divisions and furthermore that he would be out of the Cabinet himself by the end of March.

That was last January but a lot has happened since then and so at the beginning of this month Mr. Winters announced that he had changed his mind and that he now wanted very much to run.

Mr. Winters' announcement was not a complete surprise. Only weak men refuse to change their minds once they have determined upon a course of action. There was a suspicion that the Trade Minister's change of heart was not completely due to a change of circumstances.

It was rumoured that Winters' January announcement was all part of a very clever political strategy. If enough people would be disappointed by the fact that he wasn't going to enter the leadership contest, he could always be persuaded to reconsider his position in the light of public opinion. This in fact is exactly what happened. In January independent "draft Winters" committees sprang to life in various major cities across the country and his own Etobicoke riding presented him with a petition bearing the names of 6,000 people urging him to enter the race. Thus in announcing his candidacy Winters would be able to point to this demonstration of "popular support." On the other hand if no popular support was forthcoming Winters could always have abided by his January announcement in which case he would have been spared the ordeal and embarrassment of being a candidate without sufficient backing. In this way the strategy provided for an ideal way to test the political waters without getting one's toes wet in the process.

Whether or not Winters is to be credited with slyly backing into the race, it remains a fact that his entry has made the outcome of the competition for Mr. Pearson's job less certain. Previous to Mr. Winters' announced candidacy it began to look as if the leadership race would be dominated by Justice's Pierre Trudeau. Now observers feel that Winters and Trudeau will lead in the number of delegate votes and with over two-thirds of the delegates uncommitted to any particular candidate,, almost anything can happen.

Robert Winters is the son of a Lunenbourg fishing captain. He is an engineer-businessman by profession and a politician by inclination. Shortly after the war in 1945 he first entered parliament where he has remained until the present day except for the period 1957-65 during which time he was reported to be making $150,000 a year as head or director of several of Canada's leading corporations.

Not only has Winters' entry siphoned off some of fellow Nova Scotian MacEachen's support, but the respect with which he is held in the business world has made serious inroads into Finance Minister Sharp's backing. The fifty-seven-year-old Trade Minister is the businessman's Liberal. He is in favour of what he calls "fiscal integrity" particularly with regard to the need for a balanced budget. Unlike Walter Gordon he is not an economic nationalist, a position which will do him no harm in the free- enterprising West. In fact he welcomes foreign investment in Canada not only because it provides needed capital funds but because it "brings to Canada management and technical know-how not otherwise available."

Moreover, Winters has let it be known that he considers economic development and not national unity as the most important problem in Canada. Curiously this platform has done him little harm in Quebec. When Winters disclosed that he was a candidate seven Quebec members of parliament lined up with him which may indicate a significant crack in Trudeau's Quebec support. In spite of the claims of various provincial governments that they will be unable to partake in a national medicare program this year, Winters thinks that medicare should go into effect this July because it had been promised. Furthermore he supports the present monarchial system of government and NATO.

A similarly strong contender for the leadership of the Liberal party is Paul Martin, the Minister of External Affairs. Mr. Martin has party roots that go deeper than any of the other candidates. He first entered the House of Commons in 1935 as a member from Windsor and he has been running for the office of Prime Minister ever since. In 1948 Prime Minister King induced Martin to withdraw from the leadership contest in favour of St. Laurent and in 1958 he lost the leadership contest to Mr. Pearson after he obtained 305 votes to Mr. Pearson's 1,074.

As the son of a steelworker of Irish descent, and a French-Canadian mother, Martin is able to claim, somewhat facetiously, that he has lived with the problem of cultural diversity all of his life. He is also able to point to his many years of experience in the field of politics. But this may backfire on him because at sixty-four the irrepressible Mr. Martin holds little appeal for the generation that still remembers the Kennedy phenomenon. And the fact that he was in Quebec campaigning during the crucial tax vote that almost toppled the government will not stand him in good stead with the delegates.

Both Mr. Martin and Mr. Hellyer, the Transport Minister, might suffer the loss of potential votes because they are identified to some extent with Ontario. A politician with the Ontario stigma is frequently viewed with suspicion by Quebec, the Maritimes, and the West. In Canadian politics the winning combination is usually an alliance of or co-operation between Quebec and the outlying regions. It was not purely coincidence that the two chief contenders at the Progressive Conservative leadership Convention last September were Manitoba's Roblin and Nova Scotia's Stanfield. Although the province from which one comes may serve as a handicap, Mr. Martin, if he should fail to win in his own right, could conceivably be elected as a compromise candidate in a deadlock.

One westerner whose prospects were upset recently is Finance Minister Sharp. It was he who had innocently said that he would be pleased to have third reading of his tax bill if the House of Commons wished it. The resultant "crisis" brought the identity of the government in doubt and left the leadership candidates with egg on their faces. In spite of the fact that the tax bill was defeated Sharp insisted that the tax would continue to be collected. As he explained it, the tax surcharge could be considered as an advance on the tax that would be levied by means of a new tax bill. It just serves to prove that as Adlai Stevenson used to say, "there was a time when a fool and his money were soon parted, but now it happens to everybody."

However, in spite of all this embarrassment the recent gold crisis has given Sharp the opportunity of projecting himself as a man who understands what is going on and who is in firm control of events. His appeals to the populace to remain calm and avoid panic gives him a sort of father image, a picture of a Finance Minister whose experience is necessary to combat just this kind of situation.

But the most interesting candidate by far remains Pierre Elliott Trudeau, the forty-six-year-old Minister of Justice. Manpower's Jean Marchand, who was also the leader of the Quebec wing of the federal Liberal party, is reported to have assured Trudeau of the support of 80% of the 53 Liberal MPs from Quebec and at least two thirds of Quebec's 626 delegate votes (out of a total of 2,475 delegates attending the Convention).

However, earlier this month Marchand resigned as head of the Quebec federal Liberal party. He probably resigned in order to avoid any possible accusations of unduly trying to influence the votes of Quebec delegates by means of his position. Whether Marchand can deliver as he promised remains to be seen. It is a fact that Trudeau faces considerable opposition within Quebec itself, including the influential publisher of *Le Devoir*, Claude Ryan. Those Quebec MP's who wish to return to Ottawa after the next election may do some soul-searching, to determine whether or not backing Trudeau would harm their personal ambitions, before they decide whether or not to support Trudeau.

Trudeau's difficulties in Quebec stem largely from his opposition to the concept of special-status for Quebec. Trudeau believes that if the provinces wish to change the Constitution they must begin by considering first things first. Fundamentals must first be agreed upon and written into the Constitution. One of these fundamentals he believes is the need for a Bill of Rights. Among other rights this Bill should include the "freedom of language" that would provide for the equality of English and French throughout Canada. He argues that "if we could only ensure that the rights of the French language outside of Quebec are spread across the country, then I think that this so-called crisis is finished."

Guaranteeing French language rights in the federal constitution however is opposed by Quebec's Premier Johnson who proposes instead a "two-partner" concept. Trudeau's strategy "would take the fuse out of explosive Quebec nationalism" and would leave Quebec with no special rights. This would mean that Quebec would essentially be a province like all the others. But Johnson wants Quebec to be a province with a difference. He envisages Quebec as a kind of associate state within a state. French language rights, according to him, should be guaranteed by Quebec alone instead of by the Constitution. However, this would mean that Quebec would be free to interfere in the internal affairs of other provinces in questions involving the rights of French-speaking people living outside of Quebec. If certain special powers denied to the other provinces are to be transferred from Ottawa to Quebec's jurisdiction, then the power of those members of parliament who come from Quebec would have to be correspondingly limited to the point where, as Trudeau pointed out at the Ottawa Conference last month, "we would be destroying the very reason for the French-Canadian presence in Ottawa. The next step would be for French Canadians to say that nothing concerning them is happening in Ottawa, so they might as well separate."

The Ottawa Conference helped Trudeau not simply because of the favourable publicity it afforded him but because it impresses again upon the delegates to the Convention that the central question facing Canada is Quebec and national unity. This in contrast to Winters concern over regional economic disparity may persuade many delegates to vote for Trudeau. But at the same time an unfortunate development which occurred last January may work against him. Last January the Quebec federal Liberal Convention presided over by Jean Marchand voted overwhelmingly a resolution recommending the abolition of the monarchy and the office of Governor-General. Marchand's identification with Trudeau may do the latter harm, particularly in British Columbia with its strong sentimental attachment to the British crown.

Therefore the outcome of the leadership Convention, to be held April 4-6, is far from certain. Almost two thirds of the delegates are uncommitted and those delegates who are already committed to a particular candidate are generally required to vote for that candidate only on the first ballot. Trade Minister Winters will be out of the Cabinet by the end of this month and so he doesn't have to adhere to the principle of Cabinet solidarity. Furthermore Winters' views are not as well known as Trudeau's which could work in the former's favour. By the time the Convention begins the initial enthusiasm for Trudeau may have played itself out. It should be remembered that in the race for the leadership of the Progressive Conservative party last September, Manitoba's Roblin was far more explicit in his views than was Stanfield who emerged as the ultimate winner.

Furthermore the delegates might decide that Trudeau is not enough of a party man to warrant the leadership. He has been a member of the Cabinet for only one year and a Liberal MP for less than three years. What is even worse is that in the 1963 election he campaigned for the New Democratic party. Conversely Mr. Winters has been with the party for a much longer period. Winters is considered to be the management candidate who emphasizes good sound management. However, the enthusiasm expressed for Trudeau suggests that the country is more interested in innovation and creative new attitudes, all of which proves what necessity is the mother of. But as Bruce Hutchison, one of Canada's leading journalist-authors, points out, a Canadian Prime Minister, unlike an American President, cannot be invented. And Trudeau as a political force has in some respects been "invented" during the past few months. Trudeau further lacks the father image that seems to be so necessary for a Canadian head of government. Finally as Bruce Hutchison also explains, a Canadian Prime Minister must be "an ordinary man writ large", a description which applies more to Winters than Trudeau. Surely a man who, among other things, was driven to the Jean-de-Brébeuf College by his chauffeur, who was arrested as an Israeli spy in Jerusalem, and who threw snowballs at Stalin's statue in Moscow is no ordinary man.

Ultimately of course the delegates will choose that candidate who they feel would most likely be able to defeat Stanfield in a general election. This factor is all the more important than it otherwise would be because a general election is expected to occur this fall. Fortunately for the Liberals Stanfield seems to be unfamiliar with and confused by the rules of the House of Commons. Moreover, Stanfield is quite willing to admit that he is uncertain about or unaware of this or that particular issue. His honesty is commendable, but unfortunately for him a Canadian Prime Minister must always appear to be in full control of facts and events even when he may in reality be overwhelmed by them. It is probable however that the Convention will in the long run benefit the Conservatives. The fact remains that nine Cabinet minister are running for the leadership of the Liberal party. Not only will this lead to public evidence of a deep division within the Cabinet but when the time comes for the winner to form a Cabinet of his own, he will either have to include in it his former opponents (which would be very embarrassing) or else his Cabinet would have to consist of relative unknowns. If the latter were the case then he probably would not have sufficient time before the election to generate confidence in both his leadership and his Cabinet associates. The result would probably be the defeat of the Liberal government in the next election and a Conservative victory. This would be most unfortunate because at present only the Liberal party is in a position to foster and preserve whatever degree of unity there exists within the country.

This will be the fourth Liberal leadership Convention (the Conservatives have held six). Leadership Conventions were first introduced to Canada in 1919 by the Liberals with the election of Mackenzie King as the head of that party. Previously the leaders of the political parties had been elected by a caucus of the party's members at the House of Commons and senators. Like almost everything else the idea of a leadership convention was taken from the American partice of holding national political nominating conventions. To date the Liberals have for the past eighty years alternated the position of party leader between English- and French-speaking Canadians. If that practice persists it will mean that Pierre Trudeau will become the next leader of the Liberal party and as head of the largest political party in parliament he will become the fifteenth Prime Minister of Canada. Technically the Convention will elect the next leader of the Liberal party rather than the next Prime Minister and so the populace in general will have little say as to who their next Prime Minister will be. However, the general election, which is expected this year, will determine whether or not the Convention will have chosen wisely.

Peter A. van Brakel

FOR THE CHILDREN

Steven's New Home

"Jane and Dick, I want you both to come in the livingroom for a minute," Dad called, and his children wasted no time in getting there; Dad's voice sounded as if he had something important to tell.

And sure enough, mother and dad were both sitting on the chesterfield, and dad held a letter in his hands. What is it, dad?" Jane wanted to know, "what's in that letter?"

"Well, you both know about the terrible accident that happened to uncle Fred and aunt Mary?" dad began.

Jane and Dick nodded, they would never forget that! About six months ago, uncle Fred and aunt Mary, not a real uncle and a real aunt, but friends of their parents, had both been killed in an accident. Only their son Steven, who had been sitting in the back seat of the car, had survived, but he had been in the hospital ever since. Steven had been an only child, and mother and dad had visited him several times in the hospital, but always during school-time. The hospital was fifty miles away from their town, so Jane and Dick had never visited Steven.

'I received a letter from Steven's grandparents today," dad continued. Mother and I have written them several times. As you both know, they are quite old, and could not take care of their grandson, after his release from the hospital. Steven has a "real" uncle and aunt, but they have a large family, and it would be hard for them to have an extra child. Do you understand what I'm trying to say, children? Mom and I have been talking about it several times, and we both agree that it's our duty to make a home for Steven right here. Uncle Fred was my best friend and I'm sure he would have done the same for us. Steven's grandparents and uncle agree that this is the best solution, and they are very happy for Steven. Imagine, Dick, you'll have a playmate almost your own age; Steven is nine, but he will have to repeat a year in school, because he was in the hospital for such a long time. So he will also be in grade three.

You always wanted a brother, Dick, now you'll have one. Well, what do you say, children, is it a surprise?"

"Is it ever!" Jane exclaimed, "it's hard enough to put up with one brother, now I'll have to put up with two! But I think it's a good idea, poor Steven must be so lonesome, is he all better now?"

"He still has to walk on crutches for several months," mother answered, "but the doctor says he will be able to walk without them if he keeps doing his exercises. We can pick him up from the hospital the day after tomorrow, so we'll have to make room for him in Dick's bedroom. We'll need an extra bed and a dresser. Dick, you haven't said much, what's on your mind?"

'Well . . ." said Dick thoughtfully, "I don't know whether I like it or not. If he would come here for a week, that would be fun, but always? . . . And why does he have to share my bedroom, why can't he sleep in the basement? And if he's on crutches, he can't ride his bike or play ball, that's no fun for me!"

Father looked at his son for a moment, and Dick could feel that dad did not like what he had just said. "Listen, Dick," dad answered, "just try to put yourself in Steven's place for a minute. How would you like it if you had no parents left, and no place to go to, after having been in the hospital for so long! How would you like it, if you had to walk on crutches for a long time? Don't you think you are being selfish? It'll be very good for you to get a brother, it will teach you to share your things. Try not to be jealous right away!"

Dick could feel that he was blushing, dad was right. "I'll be nice to him," he promised, "can we go with you to pick him up?"

"Yes, you can both come, the day after tomorrow is Good Friday, we'll go to church in the morning, and we can pick Steven up in the afternoon," mother promised, "tomorrow we can get the extra bed and fix up the bedroom. Jane, it's nice to have a ten-year-old daughter, you can help me after school."

The next night Dick could hardly recognize his room. His own bed had been pushed into a corner, and Steven's brand-new bed was in the other corner. There was an extra dresser in the room, and with all that new furniture his room looked a lot smaller. Dick felt another pang of jealousy. He had always like his very own room, with the cowboy-wallpaper, and all his car models on a shelf over his bed; now he would have to share everything.

Mother seemed to notice that Dick was not too happy about all the changes, and she took her son aside for a moment. "Dick," she began, "you have always been very lucky, you know! You have parents who take care of you, a nice home, lots of toys, enough to eat. But not everybody is so fortunate. Many people don't have all these things, that you take for granted. Lots of children your age can't even get enough food! They go to bed hungry at night. God has given us so many things. But He wants us to share, remember! Steven always had all the things you have now. But God took his parents away. Don't you think we can help Steven by giving him a home? Don't you think this is what Jesus wants us to do?"

Dick felt uneasy, mother was right. But he just couldn't help feeling the way he did. "Alright mom, I'll do my best not to be so jealous, I always liked Steven, can I ask some friends over on Saturday to play with him?"

"Of course," mother smiled, "the sooner he gets friends, the better."

The next morning Jane and Dick didn't have to go to school, and the whole family went to church instead. It was Good Friday, and the minister told the people how Jesus had died for everybody who loved Him. The minister used simple language, and even the children could understand him. The choir sang, and Dick always loved that part of the church service. Right after church they all sat down for dinner, and finally it was time to go to the hospital to pick up Steven.

Jane and Dick had to stay in the car, while mothr and dad went inside.

"I wonder if he has changed a lot, we didn't see him for over a year," Jane said, but then the door of the hospital opened, and out came Steven accompanied by mother and dad. Jane and Dick held their breath for a moment. Was that boy, hobbling along on crutches, really the Steven they knew so well? He was so much thinner than before, and was his face ever pale! All of a sudden Dick felt sorry for him, he would gladly share his bedroom with this boy!

The car door opened, and very carefully Steven got into the front seat. "Do you want some help?" Jane asked eagerly, but Steven answered: "No thanks, I can do it myself, I can get around much better than a few weeks ago."

Then he finally sat down, the crutches in front of him, and he turned around and looked at the two faces in the back seat. "Hi," he grinned, "it's real neat that you could both come to pick me up."

Dick felt very relieved. Why, Steven didn't act sick at all! "You should see our bedroom," he told Steven excitedly, "you're sleeping with me, you know, and tomorrow there's a whole gang of friends coming over to see you." Before

(Continued on page 9)

Steven's New Home

(Continued from page 8)

they knew it, the car entered the driveway of their home, and when dad opened the door he said with a big smile: "Welcome home, Steven, we're glad to have you with us."

The afternoon passed quickly. Steven had to put his clothes in the new dresser, and he had to admire all the books and toys Dick kept in his closet. "I've got something to show you too," Steven said finally, "but it's a secret, can you close the bedroom door?" Then he opened a white cardboard shoebox, and Dick couldn't believe his eyes. "Wow," he exclaimed, "where did you get those?"

"I didn't get them, I made them," Steven answered proudly.

In the box was a nest, made of hay and feathers, and in the nest . . . the most beautifully decorated Easter eggs Dick had even seen. "One, two three, . . . six," he counted, "that one over there is the nicest, boy, that's a masterpiece, how did you make them?"

"There was a lady who came to the hospital every afternoon," Steven explained, "she came from a country in Europe, and in that country they always decorate Easter eggs. She showed us how to make them, you use different kinds of paint, and you can put flowers and all kinds of patterns on them. You have to wait till the one kind of paint is dry, before you start another. It takes a long time, but it's fun. That nice one, over there, is for your mother, and I'll also give one to your father on Easter morning. I'll put it beside their plates at breakfast time."

"Oh boy," Dick sighed, "I didn't know an egg could look so pretty, I bet mom and dad will be pleased!"

Before Steven and Dick knew it, it was bedtime, and when mother tucked the two boys in for the night, Dick felt very happy. It was going to be fun having Steven here, even if he couldn't walk for a few months without crutches.

The next day Dick went out on his bike to ask several of his friends to come over and play with Steven and himself.

"You can all go in the basement and play with your electric train if you boys are going to be careful," mother promised.

"Yippee!" shouted the boys. It wasn't every day that they were allowed to play with the train set; it was a beautiful set and dad always warned them to be careful.

Soon the trains were roaring up and down the tracks, and everybody forgot that Steven had to walk on crutches, and Steven felt right at home with his new friends.

"Did you bring any of your own toys, Steven?" a boy wanted to know, and Steven answered proudly: "No, my grandparents are going to send them to me, but I have something else to show you. Dick, would you get the surprise?" Dick ran upstairs, and when Steven opened the lid of his box, everybody was amazed.

"Could you show us how to make them?" a friend wanted to know, and Steven answered: "If you have some hardboiled eggs and some fingerpaint I could help you boys, but they won't be as pretty as these, that takes longer."

"I can ask mom for some eggs, and I have a paint set," Dick said eagerly, and before long everybody was painting in the basement and the train set was forgotten.

"First you put some newspapers on the floor," Steven began, "then you can start with the flowers. Put them on very carefully," and the boys kept asking questions, while Steven kept answering them as well as he could.

"It seems as if Steven has always lived here," Dick thought, "these boys are all my friends, but they won't even play with my train set anymore, all they want to do is play with Steven." The more he thought about it, the more it started to bother him. Why, . . . it even seemed as if his friends liked Steven better than him! "Steven, how am I supposed to do this; Stven, what do I do next," was all you could hear. He felt relieved when mother called them for dinner, now everybody had to go home.

"Can we come back and play with Steven this afternoon?" asked one of Dick's friends and mother answered: "Of course, you can, I'm glad you boys get along so well with him."

"Always Steven," Dick thought miserably, why, even mother seemed to like him better than she liked her own son. If Dick would have asked, mother would have said for sure: "No, you'd better go outside this afternoon." But Steven could stay in, and have Dick's friends over.

In the afternoon it was the same thing all over again. Steven knew all kinds of games you could play while sitting down. Steven taught everybody how to make knots and how to do braiding. "I learned it all in the hospital," he explained.

Steven even knew how to play a guitar, and when one of the boys got his own guitar Steven could play many songs. Everybody liked Steven, and nobody seemed to notice that Dick was very quiet.

Finally it was suppertime.

"Can I show my parents your nest with Easter eggs, I'll bring them right back," one boy asked, and then all the others wanted to show the nest to their parents also.

"Alright," Steven promised, "but bring them back after supper, and don't show them to anybody in this house, it's a surprise for Dick's parents, only Dick has seen them."

After supper one of the friends knocked at the door. Dick answered the door, and his friend asked: "Can you ask your parents if Steven can come over to our house next Saturday? My mother invited him. And there is the box with the Easter eggs."

Dick looked at the box in his hands, and suddenly he became very angry. Steven, Steven, all he heard all day was Steven. He had only been with them for one day, and he had already taken all his friends away, everybody liked Steven, but nobody cared for Dick! Oh, he hated it that Steven lived with them! Slowly he went to the bedroom. And then, all of a sudden, a thought. He wanted to do something to hurt Steven!

There was nobody in the bedroom, and quickly he opened the box and took the nicest Easter egg, the one that Steven wanted to give to his mother, away. Quickly he hid it in his dresser, under his clothes. Nobody would look for it there! A little later, when they got ready for bed, Steven asked: "Dick, do you have some wrapping paper for the Easter eggs?"

Dick held his breath, but then he answered, and he tried to let his voice sound very steadily: "Sure, but let's wait till mother has kissed us goodnight, then she won't come in our bedroom anymore, and she won't find out what you are doing."

"Good idea," Steven agreed, and after mother had left the room he opened the box. "Oh no!" he cried immediately, "look, Dick, the nicest egg is gone!"

"Who took it?" Dick asked, but all of a sudden he felt terrible, when he saw the face of Steven.

"I don't know, all the boys showed their parents, who could be so mean as to take it away?" Steven asked, with tears in his eyes.

"You could give my mother another egg," Dick suggested, but his voice sounded strange, as if it were somebody else's.

"I'll see tomorrow," was all Steven answered, "goodnight", and he pulled the blankets over him.

But neither Steven nor Dick could sleep. Dick kept tossing and turning, and he started to feel more uneasy every minute. It had been a terrible thing to do! It had all happened because he had been jealous again. Jealous of a boy who had lost his parents, and who had been sick for a long time. Steven had not really taken his friends away, Steven had wanted to teach Dick how to paint too! Steven was really a very brave boy, Dick had not heard him complain once about his crutches. If mother and dad would ever find out, how disappointed they would be in him! Mother had said that Jesus wanted people to share. He had not even wanted to share his friendship with Steven! All at once Dick made up his mind. He turned on the light and called softly: "Steven, are you asleep?"

"No," came the muffled reply.

"Steven, listen. I was really mean to you. I was the one who took the egg, and I hid it in my dresser. Here it is. I guess I was jealous. Listen, dad gave me the train set on my birthday, but I want to share it with you, from now on it belongs to you and me both! Oké? Are you mad at me?"

Steven sat up straight in bed and looked very surprised for a moment. Then, slowly, he started to laugh. "Alright, pal, let's wrap up the Easter egg. I'll give one to you also, then I'll still have three left. Come on, let's get the paper!"

When mother very carefully opened the door a few minutes later, to see why the boys were still talking and laughing, she saw two boys sitting on the floor, trying very hard to wrap something up without the help of some tape. She closed the door softly, smiling to herself. Downstairs she told dad: "I noticed how quiet Dick was all day long, but I think that finally he has accepted his new brother, he has found out that jealousy hurts himself the most!"

— B. Hosmar.



KITTEN IN THE CLASSROOM. A four-month-old lion cub from Bowmanville Zoo brings cries of delight from children as it prowls down aisle in classroom. The cub had visited the school before when only 11 days old, and the children wanted to see it again before it leaves for a new home in U.S. The cub, from Africa, already weighs 18 pounds.

MANITOBA'S HUMAN RESOURCES

(Canadian Scene) — There are one million persons in Manitoba. Vigorous immigration programs are bringing in more people every year. Major efforts are made to tune Manitoba's educational system to the strong advances in business and industry now being made in the province.

In the past decade the provincial education department has increased facilities for technical training and the modern techniques necessary in the computerized world of business and industry into which today's youth is precipitated. Secondary school students not interested in continuing classical education can look forward to more and more opportunity for training in vocational institutes in Manitoba.

Technology Institute — In September 1963, the Manitoba Institute of Technology was opened on 120 acres of land near the Winnipeg International Airport. Housing two schools under one roof — the industrial division and the technology division — the institute is equipped for an interchange of facilities. The industrial division offers 33 courses, varying in length from four months to one year. Included are the basic business and trade courses, apprenticeship courses offered on behalf of the Department of Labour, and a practical nursing course under the auspices of the provincial Department of Health.

The technology division provides 12 courses which meet the demands of business, industry and the professions. Mostly involving two years of study, programs include courses in building, chemical, civil, drafting, electrical, mechanical, electronic and instrumentation technology.

The Manitoba Institute of Applied Arts will be erected immediately adjacent to the Manitoba Institute of Technology. Together, these institutions will present a community college complex, one of the most advanced continuing education and retraining centres of its type on the continent. Four thousand five hundred students sq. ft. and contain more than 16 will be accommodated in two schools. M.I.A.A. will cover 45,000 acres of classrooms and corridors. About 200 to 250 teachers will instruct in more than 26 arts-based courses, in surroundings and with equipment keyed to modern aids to education in the area of television and computer sciences.

Vocational Centres — The Northern Vocational centre at The Pas has opened the way to train people for business opportunities throughout the northern part of Manitoba. Designed to accommodate 500 students, the completely modern building offers 20 varied courses, including a two-year post-high-school mining and technology course, and trade training for skilled workmen to fit them for working in an extensive forest industry complex to be established at The Pas.

In the Brandon area a modern vocational school, with an enrolment capacity of 850, serves students in the southwest section of Manitoba. Twenty-six courses, including electrical technology and welfare services, are helping young Manitobans to equip themselves for jobs in the industrial and technological expansion taking place in Manitoba.

The Manitoba Institute of Management, created in 1965 and initiated by the Manitoba Economic Consultative Board, provides basic programs designed to develop management skills with a view to increasing productivity in business and industry.

Universities — The University of Manitoba, located in suburban Fort Garry, and the newly established University of Brandon and University of Winnipeg, form a solid base for higher education in the province.

Computer Centre — A vast chain of vitality important business and hospital services is served by one of the largest computers in Canada at the University of Manitoba. This powerful machine, intended to be the first of a group, will link together and back up a communication network to user terminals. Atomic Energy of Canada Ltd., located at Pinawa, 70 miles from Winnipeg, is connected by telephone to the computer centre, and works together with the university in developing a major research computer facility. Now in its third year of development, an advanced hospital automation system is in the testing stage. Several hospitals have installed units which link laboratories, accounting and admitting offices and other hospital areas to the university's computer system.

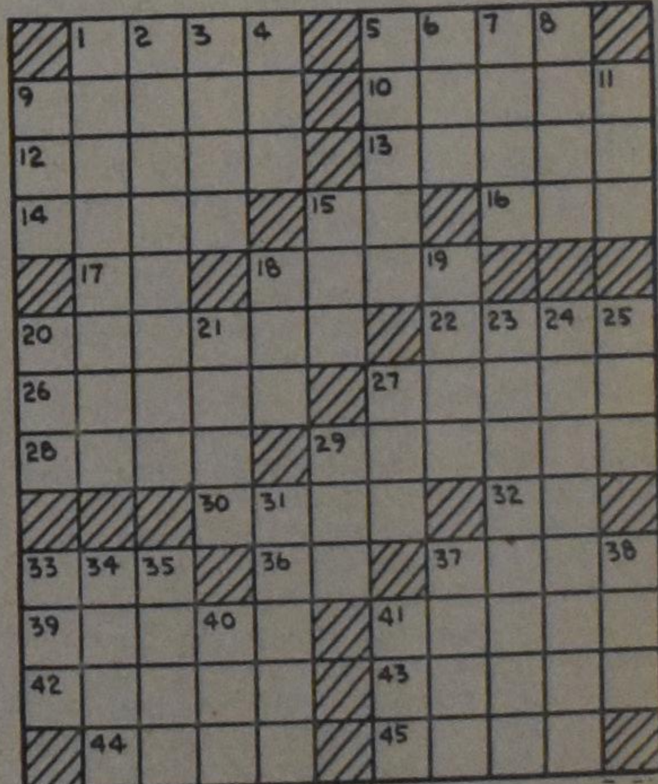
I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be made king of the greatest empire on the globe.

— Adoniram Judson

CROSSWORD PUZZLE

ACROSS
1. Site of Taj Mahal
5. Pair
9. More at liberty
10. Incites
12. Type of architecture
13. Herb of carrot family
14. Uncles: Scot.
15. Tin: sym.
16. Stamps approval
17. Land measure
18. Meat
20. Kettle-drum
22. Tat
26. Ceremonies
27. Great Lake
28. Air heroes
29. Female foxes
30. Christmas gifts
32. Thoron: sym.
33. Son of
36. Farm animal
37. Dog
39. Aside
41. Way
42. Leg bone
43. Parts of churches
44. Vipers
45. Affirmative votes

DOWN
1. Fragrant
2. To produce
3. Moslem title
4. Curve part
5. Boy's name
6. Vase
7. Exchange premium
8. Ambo
9. For shame
11. French pronoun
15. Self: Scot.
18. Roulette bet
19. Outflow
20. Constellation
21. Finest
23. Orchid
24. Suggests
25. Type measures
27. Possessive pronoun
29. Irritate
31. Particles
33. Pad
34. South Seas port
35. Passenger vehicles
37. Struggle
38. Man's nickname
40. Sunder
41. Skate





SOLUTION to previous Crossword Puzzle

CLASSIFIED ADS

Pay your advertisement when you send it in. See our standard-rates below:

Birth-announcements $4.00
Engagement-announcements $4.00
Marriage and anniversaries $6.00
Notifications of death $5.00
"For Sale" and "Want" advertisements up to 30 words $4.00. Every word more 15¢.

For "letters under number" 50¢ extra.

Send your payment together with your ad to:
Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

It pleased the Lord to bless us with the birth of a baby boy
CORNELIUS JOHN
The thankful family:
J. Kooiman,
nee Tigchelaar.
A brother for Simon, George, Jannette & Florence.
19 Chester Road,
Stoney Creek, Ont.
March 12th, 1968.

With thanks to God we are grateful to announce the birth of our first-born son
ANDREW JAMES
March 12, 1968.
The proud parents
Jacob and Gertie DeRoos.
272 Main St. E.,
Grimsby, Ont.

With gratitude to our Covenant God we announce the birth of our second son:
BRADLEY WILLIAM
March 15, 1968.
A brother for Kevin John.
George and Jeanette Antonides.
1219 Streambank Road,
Port Credit, Ont.

With gratitude to our God, the "Creator of all Life", who has made all things well, we are happy to announce the birth of our son
NEIL EDWARD
A brother for Debbie & Carolyn.
Paul & Jane Herrewynen,
nee Wesseling.
March 16, 1968.
R.R. 5, Waterford, Ont.

Grateful to the Lord we are happy to announce the birth of our daughter and sister
LINDA THEA
Mr. and Mrs. B. Kempenaar,
nee VanderLeek.
Robert and Grace.
March 19, 1968.
R.R. 1, Vineland Station, Ont.

Mr. and Mrs. F. Masselink wish to announce the engagement of their daughter
ANN
to
PETER VREUGDENHIL
34 Craighurst Ave.,
Toronto 12.

On March 25th, 1968, D.V., hope to celebrate their 25th wedding anniversary:
Mr. and Mrs.
HUGH OEGE FEENSTRA
SAAKJE FEENSTRA,
nee VAN DER ZEE
18 Glendon Rd., Stratford, Ont.
Psalm 125:1, 2.
Congratulations from
Mr. and Mrs. L. T. VanderZee—Rose, Augustinusga, Fr. (parents).
Mr. and Mrs. Th. VanderZee, Opeinde (Small.).
Mr. and Mrs. J. DeVries, London, Ont.
Mr. and Mrs. J. W. VanderZee, Rotterdam.
Miss G. VanderZee, Toronto, Ont.
Edwin Feenstra,
Ronald Feenstra (sons),
Nieces and nephews.
18 Glendon Rd., Stratford, Ont.

Excellent country
GENERAL STORE
building in A-1 condition, with three-bedroom living quarters, large Dutch population in the area, selling groceries, meats, dry goods, also Dutch products. $5,500 stock, $3,500 equipment, $29,000 full price complete. Good turnover, gas pumps, terms. Irving H. Miller Ltd., Realtor, Prescott, Ont.

In loving memory of our son,
whose walk on earth was quickly run,
whom at the setting of life's sun,
we hope to meet again.

On Friday, March 15, 1968, the Lord of Life, in His unsearchable wisdom, called to higher service, our son and brother
CAPT. H. BOUIUS.
He gave his life in the service of his country, that we may live in peace.
The Bouius Family,
25 Grove St. W.,
Barrie, Ont.

Heden is, na een geduldig gedragen lijden, in zijn Heiland ontslapen:
HERMAN KRUIZINGA,
op de leeftijd van 61 jaar.
Uit aller naam:
Zijn bedroefde vrouw
Johanna Kruizinga—Strybos.
Kinderen en kleinkinderen.
"Mijn genade is U genoeg." 2 Cor. 12 vers 9a.
18 Maart 1968.
Sarnia, Ontario, Canada.
1153 Murphy Road.
De begrafenis vond plaats op donderdag 21 maart 1968 op de begraafplaats te Blackwell, Ontario, des middags 2.30 vanuit de Rehoboth Christian Reformed Church Sarnia.

Farmers widow (mid 40s) with four schoolaged children, likes to have a place as
HOUSEKEEPER
Good home more important than wages. Please write to # 2040, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

HOUSEKEEPER WANTED
in Christian Reformed motherless home. 3 Schoolaged children. Comfortable house in nice city in Hamilton- Toronto area. Please write no. 2039, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Lady, 55, Christian Reformed, zoekt een plaats als
HUISHOUDSTER
in klein gezin of bij heer alleen. Brieven onder no. 2041, aan Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ontario.

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227 Acres best land

5 Mijl vanaf Dunnville. 2 Huizen waar eigenaar woont is 6 kamers en een heel goed huis. Het andere is verhuurd voor $40.— per maand. Grote barn, geschikt voor koeien en varkens. Gemakkelijke aflossing van hypotheek en 5% rente. Prijs $32,500, down $15,000.

Jack Bylsma
REALTOR
1607 King St. East, Hamilton, Ont.
Phone LI 9-3894

"Timothy" Christian School (Rexdale), Toronto, will be in need of a
CARETAKER
June 1968. Modern 12-room school. House available. Applications to be sent to Mr. B. Vroom, Box 36, P.O. Pine Grove. Tel. 851-0282.

Carpenter for Preston area willing to accept responsibility in a
FOREMAN POSITION
in heavy construction for the future. Must be willing to travel. Apply to: Nadeco Ltd., Box 126, Rexdale, Ont. Tel. 889-7681.

APARTMENT AVAILABLE
for two girls. Close to downtown Christian Reformed Church. Please contact Frances Hogeterp. Phone 529-0921, Hamilton.

Wanted:
LICENSED MECHANIC
willing to work with an apprentice. Please state experience and wages and when available. Apply to: Listowel Auto Wreckers, R.R. 2, Listowel, Ontario.

APARTMENT IN HAMILTON
Available immediately, to share with one or two girls. Near shopping plaza and good bus area. Phone 389-0388.

FOR SALE

46 ACRES FARM - 29 acres in apples - 1 acre pears - 8 acres pasture - 8 acres woodland.
Excellent house with basement, furnace, warm and cold water, large living room with fire-place, kitchen, bathroom, 3 bedrooms.
Garage, machine shed, tool shed. Tractor with loader, sprayer (mist blower), plow, 2 cultivators, trailer, mower. Manure spreader (half share) with next door pig and chicken farmer, with whom deal can be made for plenty of manure, and further all the necessary tools as ladders, pruning saws, picking baskets, etc. 2½ miles from town of Berwick. 15 miles from Kentville Chr. Ref. Church.
Price $22,500.
Fred Van Meekeren
Fieldman Chr. Ref. Church,
KENTVILLE, N.S.

ARE YOU LOOKING FOR A JOB?
We are expanding and we have openings for
Mechanics
Middle sized shop, good working conditions, under union contract with the C.L.A.C.
Christian School up to grade 10.
Send inquiries to:
Bovill Motors Ltd.
Box 188, SMITHERS, B.C.
Attention Mr. G. Boonstra.

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Ruim, gerieflijk 3 slaapkamer huis met open haard in de woonkamer, moderne keuken en aangebouwde garage. Vraagprijs $22,900. Downpayment kan geregeld worden.
Vraag ons geheel vrijblijvend om inlichtingen over dit, zowel als andere huizen in Burlington en omgeving.
HENRY DEN BOK
Office: 637-3883 Huis: 634-9483
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REAL ESTATE & INS. LTD.
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VERY GOOD
150 ACRE FARM

clay loam soil, new barn 36 x 80 ft., new silo 16 x 45 ft., machinery shed, garage, seven room home, oil hot water heating, near village. Price $25,000. Terms.
Irving H. Miller Ltd.
Realtor
Apply CHARLES HEUVEL, Rep., R.R. # 2, BRINSTON, Ontario.

Applications invited for
Manager-Treasurer,
DUTCH (Lincoln & Welland) CREDIT UNION LIMITED, ST. CATHARINES, ONTARIO

The man we are looking for is an experienced accountant, capable of managing the office of our fast growing Credit Union (two full time clerks), familiar with Credit Union operations (chequing service, personal and business loans, mortgages), can speak Dutch as well as English; to take over before May 31th, 1968. Salary to be negotiated.

Apply before April 10, 1968.

Board of Directors,
P. Visser, Secretary.
5 Beechwood Court,
St. Catharines, Ont.

S. H. Boersma

ALL IN ONE — 7 stores, 5 apartments and 1 workshop located in Sarnia. To own this means independence and security for the investment minded.
Large VARIETY STORE located locally and situated in an excellent location.
FINE 320 ACRE FARM in the Clinton District. Complete with herd and equipment. Located on highway near town, church and school.
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For details call or write (BERNIE) at 344-2433.

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"Your Key Keepers For Better Service"

THE CLASSIS HAMILTON DIACONAL CONFERENCE

will be held in the
Dundas Chr. Reformed Church
on
Saturday, April 6th, 1968 at 1.30 p.m.
SPEAKER:
REV. J. HOYTEMA of Grimsby
on the subject:
"Government Support of Homes for the Aged".

Als U op de hoogte wilt blijven van het kerkelijk leven in Nederland, neemt U dan een abonnement op het weekblad

KERKNIEUWS

onder redactie van W. C. F. Scheps en drs N. Scheps.

Dit blad geeft o.a.:
- diverse berichten uit de verschillende kerken
- persoverzichten
- verslagen van synodes
- verslagen van promoties
- leestafel

De abonnementsprijs bedraagt f 6,— per kwartaal (zeepost). Adres van redactie en administratie Paulinastraat 14, The Hague, The Netherlands. Postbus 2100. Telefoon 070-838372. Postrekening 1534121.

"Het is een permanente vreugde Kerknieuws hier te lezen", schreef ons uit Canada een predikant, die vele jaren geleden Nederland verliet.

"Ik ben nog altijd zeer op Kerknieuws gesteld", aldus een abonnee, die achttien jaar geleden naar Canada emigreerde.

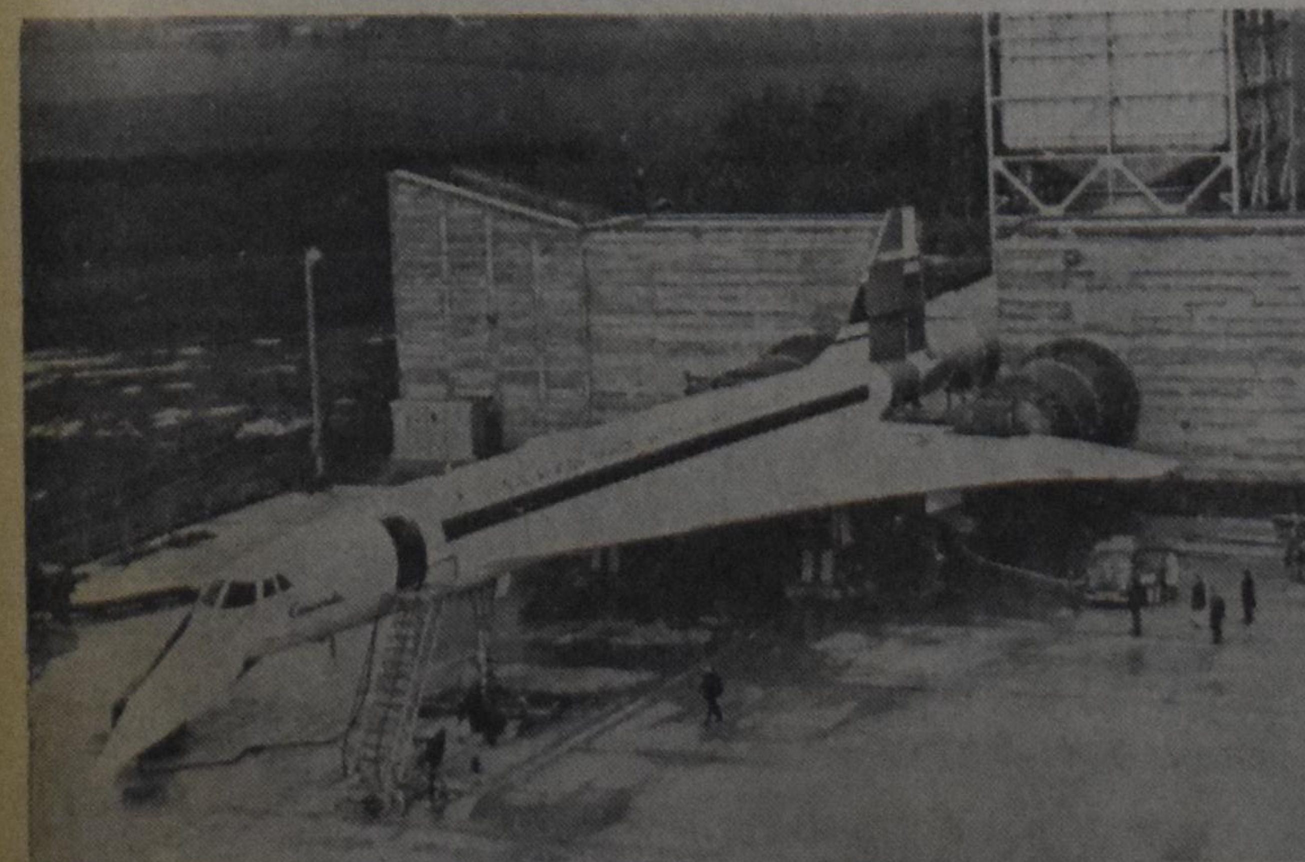
TORONTO REHOBOTH Christian Reformed Church requires
PULPIT SUPPLY
for the month of JULY. Ministers please contact: Al Lammers, clerk, 10 Pipestone Place, Rexdale, Ont. 741-3984.

See page 8 for advertisements:

TEACHERS WANTED



Utrecht: Op een dag in maart is opnieuw de geelzwarte postkoets van Van Gend & Loos vertrokken met passagiers in klederdracht van 1790. In het rijtuig bevonden zich vijf zakken speciale post, die in Rotterdam afgeleverd moesten worden ter gelegenheid van de manifestatie Klankbord van de nat. Jeugdfilatelie.



SAMENWERKING VAN FRANKRIJK EN ENGELAND

Toulouse, Frankrijk: Het Frans-Britse reuze-vliegtuig "Concorde" heeft één dezer dagen op een speciale proefbank op het vliegveld van Toulouse proefgedraaid. Hier de Concorde voor de van speciale geluiddempers voorziene proefbank.

FOR OUR FARMERS

YES, TOPSOIL IS WORTH SAVING

Lethbridge, Alta. - Erosion by wind or water removes some topsoil from farm land every year. An extra effort must be made by the farmer who wants to stop such erosion. Is topsoil worth this extra effort?

D. T. Anderson, agricultural engineer at CDA's research station here says, Yes. One of the reasons for his answer was provided by an experiment at the farm which showed that bought-in-the-bag nutrients cannot wholly replace the nutrients lost when topsoil disappears.

A dry-land field at the Station was levelled and varying amounts of soil were removed for the experiment. The field was planted in barley for seven consecutive years.

Yields from a part of the field where levelling was not necessary and no soil was removed averaged 28 bushels per acre and, in one year amounted to 52 bushels.

By contrast, yields where all topsoil was removed averaged 10 bushels, the highest in any one year being 16 bushels.

Continuing the experiment the field was fallowed in 1966 and was seeded to spring wheat in 1967. Commercial fertilizer at a rate of 40 pounds of nitrogen and 80 pounds of phosphate per acre was applied to a part of each of the different soil areas. Per-acre yields from fertilized land was subsequently compared with the yield from unfertilized land (given here in brackets):

Where no soil was removed — 24.0 bushels (20.5),

Three to four inches of soil removed — 22.4 bu. (15.5),

Seven to eight inches removed — 14.1 (11.1),

Eighteen inches removed — 14.5 (9.0).

Mr. Anderson points out that yields fell as more and more soil was removed to simulate erosion. In no case did the fertilized plots on the eroded soil give greater yield than the fertilized normal soil. Where topsoil was completely removed the fertilizer did not raise yields sufficiently to compensate for the loss of fertility in the top soil.

ARDA aids hog producers

Saskatchewan's hog production is expected to increase by 40,000 as a result of the new ARDA incentive program, according to Saskatchewan agriculture minister D. T. McFarlane.

Some 130 farmers in the Rural Development Area of the province have notified the Family Farm Improvement Branch that they intend to construct hog barns under the joint federal-provincial incentive policy.

ARDA offers a 25 per cent grant (up to $4,000) to farmers in the Rural Development Area who construct or renovate approved hog buildings.

(ARDA News)

—

BITING FLIES A LIVESTOCK HAZARD

Lethbridge, Alta. - The vast area lying immediately east of the Rocky Mountains, extending north from Edmonton to the Yukon and including the Peace River country, is one of the last largely-untapped regions in Canada suitable for agricultural and industrial development.

While future growth may be centered around the oil, mineral and lumber industries, agriculture will probably emphasize the production of livestock. But this enterprise could be seriously hampered says entomologist Dr. Charles C. Steward, by the presence of biting flies, one of life's major problems in the north. Dr. Steward of the CDA's Research Station here, is engaged in a study of this subject.

Far too little is known, he says about the different species of mosquitoes, black flies, deer flies, horse flies, horn flies and biting midges, some of which can transmit serious disease to livestock.

Domestic livestock would, unfortunately, be very near to wildlife and other reservoirs of animal diseases in this region. Animal health could therfore, be a formidable problem because little is known about the diseases of wildlife compared with those of domestic animals or to what extent such diseases can be passed on when the two groups come into contact for the first time in a new area. However, entomologists have now begun investigating the insect problems most likely to be encountered in the north, says Dr. Steward. First step is the collection and identification of the insects known to affect livestock, and determination of their distribution and abundance and, often an important aspect, their methods of overwintering. This information is needed to develop studies of the diseases and methods of transmission, and for devising biological or chemical controls.

Een premie boek als beloning!

Wij stellen het ten zeerste op prijs wanneer U ons helpt het aantal abonnees te vermeerderen. Daarom zenden wij U gratis een premieboek voor het werven van een nieuwe abonnee. De enige bepaling is dat U tegelijk met de opgave van het nieuwe abonnement het abonnementsgeld van $5.00 opstuurt!

Voor elke nieuwe abonnee die U aanbrengt mag U een der volgende boeken kiezen:

BESLAGEN VENSTERS (2e druk), door ds. H. Veldkamp. Dit boekje is "een rustig gesprek over onze gebedsmoeilijkheden," aldus ds. Guillaume in C.C. "Ik ken geen ander boek dat zo op de praktijk van ons bidden ingaat," zo voegt de pastor van Edmonton er aan toe.

RELIGIE ZONDER GOD, door prof. dr. K. Runia, dat een antwoord is op Robinson's "Eerlijk voor God". Dr. Runia is de bekende hoogleraar in de dogmatiek aan het Reformed Theological College te Geelong, Australië, die in Australië en Nieuw-Zeeland zich in de theologische wereld een uitstekende naam heeft verworven.

ZIJN ALLE GODSDIENSTEN GELIJK? door dr. J. Verkuyl. Dr. Verkuyl heeft vele jaren in Indonesië gearbeid en is zodoende bekend met de wereldgodsdiensten. Als zodanig is hij de juiste man om deze veelgehoorde vraag te beantwoorden met een duidelijk 'neen' en tegelijk te verwijzen naar het christelijk geloof als het allesomvattende antwoord.

ROME EN DE REFORMATIE, door A. S. Besselaar en J. Spoelstra. Meer dan eens komen we met Rooms Katholieken in aanraking, b.v. op het werk of gedurende de vakantie. Om ons bij een gesprek behulpzaam te zijn kan dit boekje goede diensten bewijzen. Hierin worden o.m. de volgende onderwerpen aangestipt: kerk en heilige schrift; woord en sacrament; alle mensen zondaars (erfzonde); Christus alleen; avondmaal en mis; het celibaat; het vagevuur; enz.

DE CHRISTENREIS, van John Bunyan. Dit wereldbekende geschrift, dat reeds bijna 300 jaar oud is, wordt nog steeds graag gelezen. De Nederlandse vertaling is van Ds. P. Visser en is voorzien van een inleidend woord van Prof. Dr. S. Van der Linde.

DE CHRISTINNEREIS, door John Bunyan. Het boek dat voor het eerst in 1685 werd gepubliceerd, heeft reeds veel herdrukken beleefd. Ook vandaag is er nog veel vraag naar dit boekje.

HEL EN HEMEL VAN DACHAU (zesde druk), door ds. J. Overduin. Tijdens de bezetting heeft de bekende ds. J. Overduin ruim anderhalf jaar gevangen gezeten in vier gevangenissen en twee concentratiekampen. In dit boek beschrijft hij zijn ervaringen op een sobere en zakelijke wijze.

DE GEHEIME OPDRACHT, door J. E. Hunter.

'T BEGON ONDER MELKENSTIJD, door G. J. Peelen (17e druk). De belevenissen van Jan Peelen, de broer van de schrijver, die op grond van zijn daden in de slag om Arnhem de Militaire Willemsorde kreeg.

DE WELEERWAARDE HEER, door ds. M. E. Voilà. De bekende schrijver, wijlen ds. P. D. Kuiper, beschikte over de gave om op een humoristische manier predikanten en gemeenteleden te 'fotograferen'. Evenals "Peper en Zout" getuigt ook dit boekje van zijn schrijverstalent.

MOEILIJKE KINDEREN (derde druk) In dit pakkende en populair geschreven boekje worden achtereenvolgens de volgende onderwerpen besproken: Lastige types onder normale kinderen (P. W. J. Steinz); Koppige kinderen (Prof. Dr. A. Kuypers); Het jaloerse kind (Dr. J. v. d. Spek); Het angstige kind (Dr. P. v. Duyvendijk); Mijn kind wil niet eten (Dr. H. J. Eijkman); Straffen? Hoe wel? Hoe niet? (Prof. Dr. J. H. Gunning Wzn.)

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